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## Protest in Kennebunkport

*Over 2,000 ACT UP activists descend on President Bush's small vacation town demanding, '114,000 dead. It's time for a national AIDS plan'*

**By Ed Boyce**

KENNEBUNKPORT, Maine—Calling George Bush's inaction on AIDS "murderous neglect," ACT UP staged a protest march Sept. 1 at Bush's summer home, the first in a month of protests targeting Bush.

Chanting slogans like, "Health care is a right! We need more than points of light!," over 2,000 demonstrators from all over the New England, New York, and the Midwest marched through the small coastal town. The group held a wide assortment of signs and banners calling for a coordinated national plan on AIDS. Crowd estimates ranged from 800, given by the Maine State Police, to 2,500 given by ACT UP organizers. Mainstream media cited 1,500.

"It certainly was the largest police call-out ever" in Maine, Steve McCausland, a Public Service Officer of the Maine State Police, said. More than 200 state and local police were brought out, plus an unknown number of Secret Service personnel, some of whom visibly camped out on residents' porches and yards.

The crowd marched over a bridge from Kennebunk to Kennebunkport and through the town center towards Bush's summer

residence at Walkers point. All traffic had been re-directed, and the march route was lined with hundreds of Maine State Police, though no confrontations of any consequence were reported.

While the marchers wound their way through the streets of Kennebunkport, some members of ACT UP climbed utility poles to nail signs along the route which read, "Test AIDS Drugs, Not Doctors," while others spray painted "Bush = Death" on the street.

The demonstrators walked two miles until they were stopped by police about a half mile from Bush's home. There, hundreds conducted an elaborate "die-in," replete with stretchers to "deliver bodies to George Bush" and a somber drum roll during the otherwise silent scene. The die-in was part of an ongoing demonstration in which people mail AIDS obituaries to the president.

After the die-in, activists unrolled a 50-foot banner listing ACT UP's 35-point plan to end the AIDS crisis.

At approximately 2 p.m., three members of ACT UP/Portland (Maine) barricaded themselves atop the bell-tower of Kennebunkport's South Congregation

Church and rang the church bell for hours after unfurling a banner challenging, "Do Not Ask For Whom The Bell Tolls." ACT UP/Portland member Michael Bellefontaine claimed that the church had refused to allow ACT UP to use a church-owned lot as a rest area for people with AIDS.

One Kennebunkport resident watching the bell tower take-over and the hundreds of activists chanting in the street below told GCN that she, a member of the church, was outraged by the Pastor's decision to refuse PWAs "safe space." The three atop the bell-tower eventually came down after state troopers in riot gear ran down the street in formation to disperse activists. No one was arrested.

At a pre-demonstration news conference, speakers denounced Bush for not providing leadership to end the AIDS crisis and ignoring several reports, including his own National Commission on AIDS.

Jeanne White, whose son Ryan White gained national attention when he was excluded from public schools because he had AIDS, sent a statement challenging Bush, "If you had lost as many friends to AIDS as I have, you would act up too."

*Continued on page 11*

## Mass rights law safe

*Attempt to repeal law by ballot is overturned*

**By Dawn Schmitz**

BOSTON—An attempt by an anti-gay group to repeal lesbian and gay civil rights through a 1992 state ballot initiative was thrown out by the Massachusetts attorney general's office Sept. 3. Although gay and lesbian organizations filed numerous briefs arguing against the four anti-gay petitions, and challenged the constitutionality of putting civil rights up to a popular vote, the decision by Attorney General Scott Harshbarger to disqualify all four petitions was based upon a ruling that the petitions did not contain requisite the ten valid signatures. (See GCN, Vol. 19, No. 5.)

Arline Isaacson, co-chair of the Massachusetts Gay and Lesbian Political Caucus which lobbied for the 1989 lesbian and gay rights law, said "This is such good news.... We've spent so much time fighting this." Isaacson expressed surprise, however, that Harshbarger's decision was based on a technicality instead of the more substantive issues.

According to Robert Jones, a spokesperson for the attorney general's office, Harshbarger "didn't have to look at the substantive issues" in disallowing the petitions because he focused on the rights of two individuals who chose to withdraw their names from the petitions Aug. 16, nine days after it was filed. Nancy Reid and her husband Paul Reid, a pastor at the Evangelical Free Church in Waltham, Mass., withdrew their names apparently out of concern that they would face publicity. They had received extensive media inquiries in response to the filing of the petitions.

A member of The Committee to Restore Traditional Morality—the umbrella group formed to file the petitions—attempted to block the withdrawal of the signatures, but Harshbarger ruled that move was an "undue infringement" of the two individuals' rights. The withdrawal of the Reids' signatures brought the total number to eight, two fewer than necessary for petitions to go forward. Jones said he would not speculate on how Harshbarger would have ruled had the petitions had enough signatures.

Gay and lesbian activists said that because the first two petitions called for flagrant infringements on First Amendment rights, they most likely would have been disqualified. The first one sought to "declare it unlawful to advertise, publicize or depict ... any aspect of the homosexual lifestyle in the public forums, the ... media or in any other public medium or public place." The second sought to outlaw "homosexuality or homosexual practices in the schools" as well as gay and lesbian foster parents and gay and lesbian marriages.

The last two petitions were aimed at removing sexual orientation from the state civil rights code, Chapter 151b, the inclusion of which created what is commonly called "the lesbian and gay rights law" that was passed two years ago.

Kevin Cathcart of Gay and Lesbian Advocates and Defenders filed briefs arguing against putting gay and lesbian rights up to a vote. "We believe it would be unconstitutional to put [civil rights] on the ballot" for a popular vote, he said, adding that the referendum process contains built-in protections for the rights of oppressed minorities.

One limitation on initiatives, Cathcart said, prevents any restriction of access to the courts. He said the third and fourth initiatives would have removed legal remedies for lesbians and gay men whose civil rights were violated.

The Committee to Restore Traditional Morality can appeal Harshbarger's decision to the Supreme Judicial Court, where a 1989 gay rights repeal petition filed by the anti-gay

*Continued on page 11*

MARILYN HUMPHRIES



# Newsnotes

## Quote of the Week

"The deal is that racism and sexism are not something we made up to bash guilty white guys with....We've always had the moral high ground and a fat lot of good it's done us."

—OUTWRITE '91 organizer Lisa Hall in OUT/LOOK Fall 1991 explaining the irony of white guilt in the fight over multiculturalism spurred by Edward Albee's keynote speech that being white, male and WASP made him a minority and that "One of the things that has gotten in the way of public acceptance of Blacks ... is separatism on the part of many Blacks."

## Gay Latino newspaper columnist canned

HOUSTON—Gay and Latino activists expressed outrage over the firing of *Houston Post* columnist Juan R. Palomo last week for coming out in an alternative paper, the Associated Press reported.

Palomo had intended to come out as a gay man in his July 9 *Houston Post* column in which he responded to the brutal murder of Paul Broussard by gay-bashing youths, but his editors cut his sexuality from the column. Palomo later came out in an interview with the alternative weekly *Houston Press*.

Charles Cooper, the *Houston Post's* senior vice president and editor, denied that Palomo, who is Latino, was fired either because of his race or sexuality, claiming "a continuing difference of opinion." But *Houston Post* City Editor Tim Graham told the *Advocate*, a national gay weekly magazine, "As a general rule, when reporters bring their personal lives into their column or story, it's usually not desirable."

Palomo said he felt if he were "a white straight guy from establishment Houston this never would have happened."

Latino and gay activists have held demonstrated and called for readers to cancel their subscriptions to the paper. *Houston Post* reporters circulated a petition Aug. 30 asking for Palomo's reinstatement.

—Dawn Schmitz

## Sponsor pulls out on radiohomophobe

MILWAUKEE—A radio show starring a renowned homophobe will suffer the loss of a major advertiser, following continued protests by members of the lesbian and gay community. Colders Furniture of West Allis, Wis. announced Aug. 30 that it would pull its advertisements from WISN's *Mark Belling's Late Afternoon Show* after Belling made anti-gay comments.

According to Queer Nation/Milwaukee, Belling had recently stated on the air that gay men are public health risks and that Jeffrey Dahmer—the Milwaukee man who confessed in July to the brutal murders of gay men and men of color—exhibited behavior representing the "logical extension" of the gay lifestyle.

Colders' advertising manager, Bob Garbutt, announced the company's decision one day before Queer Nation was scheduled to conduct a protest at the store. Queer Nation stated it intends to target other sponsors of Belling's show.

—Dawn Schmitz

## Light sentence for video gay basher

SAN JOSE, Calif.—A teenager who beat up his gay neighbor as a video camera recorded the attack (see *GCN*, Vol. 18, No. 48) received a 10-month conviction from a juvenile court judge Aug. 26, drawing the ire of local gay and lesbian activists.

John McCordle, the attorney for 18-year-old Joshua Huff, called no defense witnesses

but suggested that the gay-bashing survivor, William Kiley, provoked the attack by calling Huff a "cocksucker."

Huff was convicted of perpetrating a hate crime and assault and battery on Aug. 13. He faced a maximum sentence of four-and-a-half years in the custody of the California Youth Authority, but Judge Thomas Edwards sentenced Huff to 10 months at the Santa Clara County Boys' Ranch. According to the *Bay Area Reporter*, Huff, who has been in custody since his arrest two months ago, will probably serve little more than seven months.

Many gay and lesbian activists, initially encouraged by Huff's conviction, expressed surprise and outrage at the light sentence handed down by Edwards.

"Not since the acquittal of Dan White has the court so boldly displayed its consent of injustice when directed against people of sexual minorities," said Derek Schwartz of Queer Nation/San Jose.

Kiley has filed a \$20 million civil suit against the Huff family.

—Jacob Smith Yang

## A queer labor day

WASHINGTON, D.C.—Although the National Gay and Lesbian Task Force (NGLTF) refused to endorse the event, dozens of lesbian and gay union activists from the American Federation of Teachers, the Gays and Lesbians United in Education of Cincinnati, and a local from New York joined the AFL-CIO's labor day "Solidarity Day" rally here August 31.

NGLTF refused to endorse "Solidarity Day" because the AFL-CIO denied NGLTF's request that workplace discrimination suffered by homosexuals be addressed and declined respond to NGLTF's bid for an openly gay speaker on the dais.

"We were not going to change our program," said an aide to Susan Dunlop, assistant to AFL-CIO head Lane Kirkland.

The Human Rights Campaign Fund, the other national lesbian and gay organization, endorsed the event.

Organized labor called for the demonstration, which attracted up to 325,000, to demand prohibition on permanent replacement of striking workers, national health care reform; and full collective bargaining rights and freedom of expression here and abroad.

—John Zeh

## Operation Vice Versa iced

HOUSTON—Citing a marked decline in arrests, police suspended on Aug. 24 the first-ever decoy operation designed to prevent anti-gay violence in a largely gay neighborhood.

Operation Vice Versa was a long-awaited response to increasing anti-gay violence in the Montrose, a largely gay residential neighborhood in Houston. The program garnered national media attention when undercover police officers were sprayed with mace and attacked with a baseball bat during their first hour working undercover (see *GCN*, Vol. 19, No. 6).

Lt. George Buenik, a spokesperson for the Houston Police Department, told *GCN* that a dramatic decrease in anti-gay violence in the Montrose led to the program's suspension. "The news media worked to our advantage," said Buena. "The Montrose developed a reputation as an area in which people who are looking to beat up others were likely to get arrested."

According to Buenik, the program will continue on a random, part-time basis instead of nightly but will be "stepped up" if violence increases.

—Jacob Smith Yang

## Jox hit Beantown

BOSTON—Between 1200 and 1400 athletes and their supporters from the U.S. and Canada turned out here for a week-long gay and lesbian softball world series, Aug. 19-26. Held under the auspices of the North American Gay Amateur Athletic Alliance (NAGAAA), 62 teams competing in three divisions faced down each other (and Hurricane Bob) before the event was finished.

Winners were San Francisco's Box It in the women's division; Team Los Angeles in the recreational men's; and Griff's from Los Angeles in men's competitive. (Both men's divisions are open to women, but attract few). Boston's own Indigo and Chaps took third places in the women's and recreational men's events.

—Christopher "Crux" Witte

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# Military faces new pressure

*A federal appeals court requires the Pentagon to reverse its policy excluding queers and an internal military memo leaked Sept. 3 suggests a weakening of the Pentagon's resolve*

**By Dawn Schmitz and Jacob Smith Yang**

WASHINGTON—Following a summer of mounting pressure from various sources, both from within the gay community and elsewhere, activists say that the Department of Defense (DoD) is closer than ever to changing its policy excluding gay men and lesbians from military service. An Aug. 19 ruling by a federal court of appeals, which forces the DoD to rationalize the exclusionary policy, is a powerful challenge the DoD must face concerning the anti-gay ban, as is a DoD internal memo questioning the policy, which was leaked to the National Gay and Lesbian Task Force (NGLTF) Sept. 3.

"They haven't a leg to stand on any more," said Drake. "When they finally revoke this policy, and they will, it will have been a political decision."

## Pruitt can sue

The ruling by the United States Court of Appeals for the Ninth Circuit reinstates a lawsuit filed by Dusty Pruitt, a lesbian who was honorably discharged from the Army Reserves in 1986, after she disclosed her sexual orientation in an interview published in the *Los Angeles Times*. Pruitt is suing for her reinstatement in the Army Reserves and for a promotion that was denied her.

Pruitt served in the U.S. Army from 1971 to 1976 before becoming a reservist. An ordained minister in the Metropolitan Community Church, she had mentioned in passing she was in the Army Reserve during an interview. Someone sent a copy of the interview to her commanding officer in Missouri, and Pruitt was subsequently investigated for moral dereliction.

"They investigated me for homosexual conduct, which they found no evidence of," Pruitt told *GCN*. "All they had was a statement that I was a lesbian."

# Corporate queers embraced

*Computer software company is the first major U.S. corporation to grant full 'spousal benefits' to lesbian and gay workers*

**By Dawn Schmitz**

CAMBRIDGE—A software company here became the nation's first major U.S. corporation to offer full benefits to partners of lesbian and gay employees. The Lotus Development Corp., which employs 31,000 people across the country including more than 2600 in Cambridge, announced Sept. 4 that it would grant full medical, dental and life insurance benefits to the "spousal equivalents" of its lesbian and gay male employees.

Although many nonprofit corporations and some small private companies, such as Vermont's Ben and Jerry's, now offer such benefits, Lotus is "the largest with hard-cost benefits," according to Ivy Young, director of the Families Project of the National Gay and Lesbian Task Force (NGLTF).

Polly Laurelchild, a member of a small Lotus lesbian and gay employee group that advocated for the benefits for two years, said that when she learned of the proposal's approval, "I practically flew out of my chair." She said the new policy provides "some real concrete acknowledgment that we have families too."

Another member of the employee group, Margie Bleichman, told *GCN*, "Even if I don't ever use this benefit, I feel a commitment by the company of actual support... not just tolerance" of lesbian and gay employees. According to Bleichman and Laurelchild, who, along with another employee, drew up the proposal after extensive research, the management of Lotus was enthusiastic about the idea. "They loved it; they thought it was great," Laurelchild said.

In order for a lesbian or gay male employee to receive benefits for his or her partner, the couple must sign an affidavit stating that they intend to reside together in a permanent relationship, that they are jointly financially responsible and that they are each other's only partner of this kind. "It's a very serious legal document," Bleichman stated, adding that the extension of benefits is not intended for those in casual relationships.

She said the company chose to use the term "spousal equivalent" instead of "domestic partner" in order to emphasize the parallel to marriage. Unmarried heterosexual

After three years, Pruitt was issued an honorable discharge. Pruitt filed a lawsuit against the Army Reserves, charging that her First Amendment and equal protection rights had been violated by the discharge. The Court of Appeals decision to reinstate Pruitt's lawsuit reverses an earlier appellate court ruling in favor of a DoD petition to dismiss the case, based on the assertion that the anti-gay military ban was an essential provision for national security.

Mary Newcombe, staff attorney for the Lambda Legal Defense and Education Fund who represented Pruitt, told *GCN* that "traditionally the courts have deferred to the DoD on this issue" she said.

"This court has courageously refused to insulate the military from judicial review by ruling that the Pentagon must submit legitimate evidence to the trial court," she said.

Newcombe said that the DoD has until October 3 to file a request to have the Ninth Circuit Court re-hear the case. If the court decides not to hear the case again, the DoD may appeal to the U.S. Supreme Court.

According to Lambda's Sandy Lowe, the legal precedent established by the recent Pruitt ruling has already been applied in the case of Joe Steffan, a discharged naval academy student.

"Not only does this decision lay the groundwork for a reversal on the ban on lesbian and gay service members," said Paula Ettlebrick, director of Lambda. "It also reaches beyond the military context and holds that the United States Constitution protects lesbians and gay men from arbitrary discrimination based upon the prejudice of other people."

According to the *Washington Post*, more than 10,000 people have been discharged since 1982 under the DoD's directives. Recent statements by Secretary of

*Continued on page 11*

couples are not eligible for benefits because they have the legal right to marry, said Russ Campanello, vice president for human resources at Lotus.

Campanello said any benefit available to spouses of employees will now be available to spousal equivalents. He estimated that at least 10 percent of the Lotus employee pool is lesbian or gay and that about half of that number are in committed relationships. He noted, however, that not all employees' partners will need to sign up for Lotus' benefits.

"We've had a policy, since the beginning, of non-discrimination on the basis of sexual preference," Campanello stated, adding that this new policy represents a strive toward equal compensation for equal work. "Lesbians and gays are some of the better employees we have in the company.... [This policy] is another way for us to distinguish ourselves among the best people in the community."

Young of the NGLTF said there is an increasing number of corporations offering benefits to partners of their gay and lesbian employees. The trend, she said, "is growing.... The main pitfall is the insurance industry." As more companies offer benefits, she said, health insurance providers will see that their dire predictions about rising health care costs are unfounded.

Young pointed out that the ability of gay and lesbian couples to sign up at some municipalities' city hall circumvents the need to sign affidavits at the workplace to validate such relationships. She stated that the qualifications a couple has to meet in order to be considered eligible for benefits are probably best hashed out in the public arena through domestic partnership ordinances and their policies rather than in corporate boardrooms.

Young noted that defining families according to the heterosexual marriage model can be ethnocentric and therefore problematic for many people. "We still have to keep in mind that though marriage prohibition most pointedly affects gay and lesbian couples, there are others who choose not to marry and to define their families in different ways," she said. □



# Spangles in daylight

NEW YORK—Over a thousand drag queens and those who love them turned out for New York's seventh annual celebration of dragitude, Wigstock, Sept. 1. The festival was originally conceived using the '60s love-in model with a decidedly '80s gender-bending twist. It was also an opportunity for drag performers and patrons of the Pyramid Club on the Lower East Side to parade their finery in the bright light of day.

This year's edition of the day-long celebration was held for the first time at Union Square on 14th St., relocating the festival from its original site, Tompkins Square Park. Tompkins Square Park was closed last spring in the wake of clashes between police and homeless advocates.

The spirit of Wigstock seemed to survive the geographical transplant, however. Countless drag queens did their things on stage and in the crowd—lipsynching and cavorting in fabulous outfits and hairdos—while fans showered them with applause and adulation.

—Chris Wittke

# Public TV blasted

*After a year-long lesbian and gay boycott in New York of Channel 13, PBS headquarters and its affiliates in Charlotte, NC, Kansas City, and Los Angeles are targetted for cancelling Stop the Church and Tongues Untied*

**By Jacob Smith Yang**

ALEXANDRIA, Va.—Following the decision not to broadcast a previously scheduled documentary about a 1989 ACT UP/NY and Women's Health Action and Mobilization! (WHAM!) demonstration against the Catholic Church, the national headquarters of the Public Broadcasting Service (PBS) was the site of a phone zap and picket by approximately 30 gay and lesbian activists from the Washington, D.C., based Out!, Aug. 22.

The protesters joined gay and lesbian activists across the country who have charged that PBS and its local affiliates are succumbing to pressure from right-wing groups in their recent decisions not to broadcast two previously scheduled programs, *Stop the Church* and *Tongues Untied*, Marlon Riggs' highly acclaimed celebration of Black gay men. PBS officials attributed their last-minute decision to pull *Stop the Church* from its August 27 slot in the "Point of View" series to the quality of the film and to "a tone of ridicule" against the Roman Catholic Church.

"I don't buy this argument about the quality of these films," said Kirk-Evan Billet, program associate of the Gay and Lesbian Alliance Against Defamation (GLAAD), "The media is just too squeamish about anything that questions the church."

## Tongues tied

Protests against some of the 17 PBS affiliates that reportedly decided not show *Tongues Untied* started in mid-July. Many gay and lesbian activists charged that racism and homophobia were behind the decision not to show the film. (See *GCN*, Vol. 19, No. 1.)

While PBS affiliates that cancelled *Tongues Untied* denied that they were influenced by letter-writing campaigns and financial threats by conservatives, Billet told *GCN* he is sure this influenced local programmers' decisions. "They heard from loads of right wingers," said Billet. "FCC complaints were filed."

Marlon Riggs, director of *Tongues Untied*, wrote the station manager of WTVI, a PBS affiliate in Charlotte, N.C., decrying its decision not to broadcast the film. "Your station has chosen to operate as a censor," Riggs wrote, "silencing not just my voice but the voices of any cultural group that has struggled to create an affirming identity in a society that routinely negates one's entire existence."

A similar letter by Riggs to ACT UP/Kansas City prompted approximately 60 gay, lesbian and AIDS activists to screen the film Aug. 20, on an outside wall of Kansas City Public Television (KCPT), another affiliate. ACT UP also conducted a phone zap and a picket of KCPT's offices.

Carl Hippensteel of ACT UP/Kansas City told *GCN* that KCPT officials objected to the word "fuck." "But KCPT has previously run programs using the word 'fuck.'... The real objection was over the portrayal of two shirtless men kissing."

"Our action coincided with KCPT's pledge drive," said Hippensteel. "Hopefully, we caused them some discomfort."

## Stop the Church stopped

Financially pressuring PBS affiliates by organizing boycotts of the fundraising drives they rely on is one tactic that has had some success in the past. GLAAD/NY and Queer Nation/NY organized a boycott of New York PBS affiliate Channel 13's fundraising period last November, charging that less than one percent of programming was directed at gay men and lesbians.

Subsequently, WNET met one of the boycott demands when they produced and distributed the pilot show for *Out in America*, a lesbian and gay series, and the boycott ended May 1991.

However, "there has been only one installment of the show," said Billet. "Now we are in the position of trying to get them to produce more installments."

GLAAD/NY is also presently trying to get WNET to independently broadcast *Stop the Church*.

According to Billet, members of GLAAD now fear that right-wing influence has caused PBS to pull from its *New Television* series, an allegorical film using senseless murders to illustrate the AIDS epidemic. *Son of Sam* and *Delilah* and *Stop the Church*.

Although PBS decided not to broadcast *Stop the Church*, affiliates may choose to obtain the film from another distributor and show the film independently. This was the decision made by KCET, a Los Angeles PBS affiliate, that also plans to hold a panel discussion after the broadcast. Roger Cardinal Mahoney of the Roman Catholic Archdiocese of Los Angeles criticized KCET for responding to "terrorist-like demands of a very few extremists" in choosing to air the show.

However, members of ACT UP/L.A. charge that they were not invited to participate on this panel, reflecting a KCET bias that favors the church. "The film is about a protest organized by ACT UP and WHAM!, but no representative of these groups will even be allowed to be part of the panel discussion," said Gunther Freehill of ACT UP/L.A.

Objections to the cancellations and an overall lack of coverage of gay and lesbian issues have prompted a nationally coordinated letter writing campaign by chapters of (GLAAD).

"The bottom line is that if PBS plans to

*Continued on page 11*



## GCN JOBS

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## Fighting hysteria

Dear GCN:

Your August 4 pieces on yellow journalism in Milwaukee and media queer-bashing of "Pee Wee Herman" highlight the growing assaults on our community by straight "news" organizations. The months-long hysteria over "doctors and AIDS" is an even more sustained attack.

The Philadelphia Lesbian/Gay Task Force, ACT UP and other groups are challenging the licenses of 13 electronic media outlets. (These are licensed by the FCC to use the airwaves in public interest, convenience and service.) The Task Force's study of "Women, Minorities, and AIDS" coverage, released June 12, documents their complaint.

There can be no doubt that most people's attitudes about gays—with whom they have little first-hand experience—are strongly influenced by these media presentations. There is surely some demonstrable correlation between the hatred and fear they arouse, and the documented sharp rise in hate crimes against lesbians and gays.

Whether the homophobia is conscious or not, it harms our people. It's time for all of us to fight back. The Philadelphia challenges

are one way. Let's come up with some other ways to stop these assaults.

Sincerely,  
Eric L Shamback  
Minneapolis, Minn.

## Lesbians at the forefront

Dear GCN:

I am writing in response to the letter published by *Gay Community News* from a group of anonymous writers calling themselves the Concerned Lesbians Interested In Truth (CLIT). The writers raise several questions regarding the Lesbian Project of the Human Rights Campaign Fund. Although they have not contacted the Campaign Fund directly, I am happy to provide you with a reply to their inquiry.

The Lesbian Project of the Human Rights Campaign Fund continues, despite the absence of a director. Lesbians make an important and visible contribution to the work of the Campaign Fund at every level of our operations. Of the 28 full-time members of the Campaign Fund's staff, 13 are women, eleven of whom are lesbians. Over 20 lesbians serve as co-chairs of Campaign Fund Dinner Committees nationwide. Nineteen lesbians serve as Area Canvass Supervisors for the "Speak Out" program in cities throughout the country and six lesbians serve as Field Associates in our national grassroots program.

The Campaign Fund believes that a "Lesbian Project" is not an adequate substitute for the full integration of lesbians and lesbian issues into the Campaign Fund. A few recent examples of that integration include: the active participation of the Campaign Fund in the April National Lesbian Conference; aggressive congressional lobbying on several pieces of legislation affecting women's health, including increased funding for breast and cervical cancer research and treatments for conditions affecting women with HIV disease; production of special materials for the lesbian community; "Speak Out" activations on issues of concern to lesbians—such as women's health care, the "gag" rule and reproductive rights.

While an active search for a new Lesbian Project Director has been suspended, pending a review by the Board of Directors, as to whether the project requires a separate lesbian director, lesbians are at the forefront of the Campaign Fund and all of our efforts.

Sincerely,  
Tim McFeeley  
Executive Director  
Human Rights Campaign Fund  
Washington, D.C.

## Free to be you & me?

Dear GCN:

It is sometimes necessary to remember, not to forget; in this day and age complacency is contagious. The following is a reminder of how people see only what they are looking for, and how important it is to always feel free to be ourselves.

Last weekend I had the fortunate opportunity to escape to Provincetown for a decadent weekend of friends, women, minds, bodies and freedom. So I thought. These were all available to me. More or less. More friends, women, minds and bodies. Less freedom.

After a day well spent wit friends enjoying the rain, the conversation, the Gin & Tonics and smokes, we decided to meander/cruise our way down to Spiritus Pizza, you know, *the* main scope, perch, pickup spot or otherwise desirable locale to be at any point in the day. We seven were enjoying our pizza, overtures, ice cream, and visibility (to the dismay of heterosexual onlookers and to the delight of other queers). The night brought more of the same: good food, friends, dancing, and the escape that many gays enjoy during their visit of P-town.

The next morning bright and early I took a trip two towns away to Eastham for breakfast with my partner and her parents. We were late (predictably) but only by a few minutes, and sat down longing for that first cup of coffee to make us a bit more human. In the meantime, the three people behind us began to strike up their morning conversation which interestingly enough was about their visit to Provincetown the night before. I was curious to hear from suburbia since I don't get out that way too much anymore, so I moved my chair back a bit for prime eavesdropping.

The conversation began, "I'm never going back THERE again." Oddly enough the next hour or so was devoted to the pros and cons of P-town from the forty-something

homemaker viewpoint. The topics ranged from how "beautiful and professional so many of the lesbians are" to "how strange and non-professional the gay men are." (These are their words, not mine.) I think at this point I should note that these were three women I was listening in on and my first thought was "closet cases." My second thought was a random curiosity about what people see and what they're looking for; whatever happened to the big butch bulldyke stereotype? Are we now talking total "Luppy-dom?" And where were they last night? How could it be possible we were all in the the same town? I assumed that these three were no doubt part of the heterosexual entourage of "onlookers." Ever notice how long they "look on" for?

As a 25-year-old lesbian of nine years, I have come to appreciate how very different we all look; there is no patent pre-packaged stereotypical gay, queer, dyke, lesbian, woman-identified, or bisexual woman. And what about all of those non-working class, BMW, Saab, Mercedes driving gay men who abound in P-town? But like I said, closet cases who were seeing only what they were looking for.

The conversation then shifted to the topic of AIDS. The talk led to the following comment by one of the women that she, "certainly was not about the eat in the restaurants in Provincetown with all of the AIDS floating around in the air." This woman continued to display her serious dearth of information by saying that she refuses to sit in a restaurant with "them," share silverware and enclosed air conditioning or any other basic surroundings that would expose her to AIDS. Of course she "would still eat with lesbians because they don't have AIDS"; (personally I think the "with" was added for her audience's sake).

At this point, I had the overwhelming desire to turn directly around in my seat and cough on the three of them, but because I am a lesbian, I am sure they would have missed the intended meaning of the gesture. This was the turning point of the conversation. Until this moment I had been mildly amused at their "straight closeted" perception and commentary, and had even enjoyed their overtly voyeuristic discourse on the beauty of lesbian couples, but the last piece of discussion had squelched all of my prior entertainment. My amusement was replaced instantly with a sense of disbelief, anger, sadness and distress. In retrospect I should have said something. I usually do. In this instance I was so dumbfounded by the fact that these people were so inadequately informed, filled with fallacies, and feeding on fear that I shut down.

For me Provincetown is a place of affirmation, pride and freedom. When my mother asked me what I wanted to do "extra special" to celebrate my sixteenth birthday, I asked to go to Provincetown. When I want to get away to relax after a week of work, I often go to P-town. When my partner and I celebrate our relationship we go there. And I am sure that we will continue to visit and will gain the same sense of affirmation Provincetown has given in the past; however it is sometimes hard to leave with the sense of freedom so many of us go there to find. As an out, lesbian, resident of Jamaica Plain, gay activist, and proudly queer woman, I realize that heterosexist homophobic perceptions still prevail in most places. But this circumstance demonstrated how easily I at times take my freedom for granted. I still need to be reminded that these freedoms do not come easily and how important it is not to forget.

Lisa Blake  
Jamaica Plain, Mass.

## Innocent until proven otherwise

Dear GCN:

I am writing regarding an article your paper ran July 12-27, 1991 by Michael Bronski called "How Homophobia Hurts the Publishing Industry."

The beginning of Mr. Bronski's article detailed a disagreement he had with Warren Blumenfeld which involved theories and beliefs of how heterosexuals are damaged by homophobia. While this is an interesting and timely topic, many readers such as myself would have appreciated hearing "both sides of the story." Were any attempts made to invite Mr. Blumenfeld to write a similar article? In the future I would appreciate seeing opinions printed on the the opinions pages, not as facts. Present both sides or neither in order to avoid alienating readers of various beliefs. Innocent until proven otherwise; let the readers form a balanced

## Gay Community News

Gay Community News is produced by a collective dedicated to providing coverage of events and news in the interest of gay and lesbian liberation. The collective consists of a paid staff of ten, a general membership of volunteers, and a board of directors elected by the membership.

Opinions reflected in "editorials" represent the views of the paid staff collective. Signed letters and columns represent the views and opinions of the authors only. We encourage all readers to send us comments, criticism, and information, and to volunteer and become members.

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(\* Indicates member of paid staff collective)

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judgment. But, if your paper allows personal disagreements to be aired on your news pages, please invite everybody to expound, not just published writers. I'm sure many people would be glad to air their anger and frustrations, personal disagreements, mean bosses, inconsiderate housemates, etc. I look forward to the continued fair and professional journalism which we all have come to expect of *GCN*.

Thank you.  
Scott Boots  
Boston, Mass.

## Lest we forget L.L. Bean

[This is a copy of a letter that was sent to L.L. Bean.]

Dear *GCN*:

Remove my name from your mailing list as I intend never to make another purchase from L.L. Bean, Inc.

Also, refrain from selling my name and address.

I am very distressed to learn of the activities of L.L. Bean, Inc. as entity, the family that owns the company and certain employees regarding the life and liberty of gay men and lesbians.

The behavior of the family, the corporation and the corporation and the corporation as an employer is beyond outrageous. It calls for me to act as outrageously against L.L. Bean, Inc, as they are acting against me.

I am talking "it" up with everyone I know, gay and non-gay alike. The indications I am receiving is that while they may not take the time or postage to write to remove their name from your mailing list, these friends will be making fewer or even no future purchases from L.L. Bean, Inc.

Here in Rockport, and in Provincetown, I see many, many persons wearing "Beany" clothing or own "Beany" items. (You have been, up until now, extremely popular with gays and lesbians.) I am making it a point to talk with as many of these persons as I can.

I shall continue to use and wear "Beany" items but with a red circle around your logo with a red diagonal line through it. In other words: Stop L.L. Bean.

No longer will you have profits from sales of merchandise to me for you to use against me in your efforts to annihilate me and my family of fellow human beings, good people, as I'm sure you are except for your flaw of lack of understanding of individuals different from you.

Warren A. Dagley  
Rockport, Mass.

## Trouble in "Paradise"

Dear *GCN*:

I am the friend and traveling companion of Nancy, the woman who was thrown out of the 1991 Michigan Womyn's Music Festival (see above "Speaking Out").

In brief, Nancy was accused of being transsexual. She was told that there is a policy that prohibits transsexuals from attending the event. Without proof and without due process, Nancy was expelled from the festival, "guilty as charged."

Nancy has presented the analysis of these events, and the political and ethical implications of them, with eloquence and dignity. However, there are a myriad of political and ethical issues yet to be discussed.

The Michigan Womyn's Music Festival bills itself as a place where sisterhood abounds. It is touted as being almost a utopia. It is presented as an environment that is better than the "real" world (meaning the big, bad patriarchy), a world in which our safety is practically guaranteed. What I have discovered is that the behavior of some of the staff at the festival is a bad parody of the patriarchy wearing falsies.

Because the land on which the festival is held is privately owned, the security staff (as empowered by the owners of the land) has a right to expel any woman from the land at any time, with or without cause.

What this means is that there are no civil or human rights for women who choose to attend the festival. There is no such thing as due process.

Perhaps Barbara Price and Lisa Vogel (the producers of the festival and the owners of the land) are totally within their rights to run the festival in such manner. Since most property in this country is either privately owned or owned by state, local or federal government, I was shocked at the realizations that a person's civil rights matter

# A kinder and gentler festival?

By Nancy Burkholder

I was expelled from the 16th Michigan Womyn's Music Festival by two festival security women on Tuesday morning at approximately 12:45 a.m. While waiting at the main gate for a friend arriving on the chartered bus, I was approached by the security women who questioned me about whether I was a man. I answered that I was a woman and I showed them my picture ID driver's license. Then one of the women asked if I was transsexual. I asked her what was the point of her questioning. She replied that transsexuals were not permitted at the festival, that the festival was for "natural, women-born women" only. I replied that nowhere in any festival literature was that policy stated and I asked her to verify the policy. She contacted the festival producers, Lisa Vogel and Barbara Price, and she told me that she verified that transsexuals were not permitted by festival policy.

When I asked to speak to the producers directly, she said that they would not speak to me, that she was their designated contact person. Then she asked me if I had had a sex-change operation. I replied that my medical history was none of her business but that I was willing to submit to genital examination if that would satisfy her concerns regarding my sex. She declined, saying she would not feel comfortable doing that. I asked her to produce proof to substantiate her insinuations that I was a transsexual. Then she quoted more festival policy saying, "We are empowered to expel any woman from the land for any reason that we feel appropriate." She said that I had to leave the festival at once and that I would not even be allowed to return to my campsite to retrieve my equipment. Once I was outside the front gate, I was on my own to find transportation home.

I believe the festival producers are disseminating misleading information regarding the exact nature of their festival. The festival is portrayed as a "woman-only" event, but in fact they mean something else. Apparently, there is a covert policy to exclude transsexuals that is not in any festival literature, advertisements or program guides. The security women refused to take into account the irrefutable fact that I am a woman and they acted to implement their own version of a "woman-only" policy. During the course of our conversation one of the women acknowledged that there were transsexuals present at the festival but only because "we haven't caught them yet." Since there is no conclusive way to determine if a woman is transsexual, I suspect that she

targeted me because she perceived me as presenting an ambiguous gender identity. Transsexuals who "pass" as born-female are safe so long as they stay in the closet about their transsexualism.

The festival producer's unwillingness to put their policy in writing, while at the same time reserving their options to enforce their secret policy on innocent and unsuspecting festival participants is unethical. The producers, in condoning the actions of the festival security women, have tarnished the image of women's values and community they glowingly depict in their literature.

The festival expulsion process is an example of how absolute power corrupts absolutely. The festival security women played prosecutor, judge and executioner in the process of implicating me, rendering their summary judgment, and executing their verdict. I had no access to due process. There is no "Festi-goer's Bill of Rights." One could search back in history, say 50 years ago on the European continent, to find similar archetypes for their style of security enforcement. I feel troubled that the security women have duplicated at the festival some of the most repressive structures from the dominant culture.

The festival security women told me that the reason for their secret policy is "for the protection of the transsexuals and women on the land." When I hear this explanation, I think back to when I attended my first festival in August, 1990. During the five-day festival I met hundreds of women while performing two work shifts at the Sober Support Tent, going to concerts, standing in food lines at the kitchen, line dancing in the nude to the music of Two Nice Girls, bathing at the community showers, participating in workshops, and walking on the trails. At the 1991 festival I met dozens of women in the 16-hour period before I was expelled from the land and, like last year, I encountered no hostility or negative reactions from any woman.

Who is the covert policy really designed to protect? Judging from my experience with the women I've met, I've had a hard time imagining that very many of them would want to kind of protection the policy purports to offer. In my opinion the women who want the protection are some women in the self-defined, comfortable, "mainstream," who prefer not look at their own attitudes towards women different from themselves.

In the context of a dominant culture such people often play the role of oppressors. Inside or outside the festival so-called "protection policies" serve and benefit the

land was during the evening of Monday, August 12 when witnessing the sanctioned abusive behaviors of the security staff. The anger and hatred that fueled their actions was indeed quite scary.

I talked to many, many women about what happened to Nancy. Every response, with the exception of one woman, was that this incident was horrible, outrageous and never should have happened. I learned, in my conversations with women, that this type of guilty-as-charged behavior has happened before. My friend, "Sally, " spoke of her friend who was expelled from the 1990 festival for forgetting to return her shuttle sign. Sally's friend was accused of purposefully keeping the sign so she could drive her vehicle around the land. She was not allowed to explain herself. Cruel and unusual punishment, in my opinion, for the "crime" of forgetfulness.

Lisa and Boo are responsible for the actions of their security staff and for denying women due process when on their land. I hold them responsible for their inability to act in good faith, their inability to trust the women who attend the festival and for their arrogance at having different standards and measures of acceptable behavior for festi-goers and staff. They, and their staff, work off the assumption that every woman will try to break one or several of their covert/overt rules. Other actions that I have experienced or heard about indicate that Lisa and Boo feel that festi-goers and craftswomen are trying to rip them off for every nickel and dime of commission that they feel entitled to.

The reality is that our collective trust has been betrayed. I remember when women dug into their pockets and deposited "donations" into coffee cans in order to raise money to buy the land. And then there is the the raffle, another vehicle used to raise money to buy

oppressors at the expense of the oppressed. The policy protects oppressors from experiencing and owning their discomfort and the policy is used to justify their actions against the oppressed. Women who are probably oppressed in their daily lives became the oppressors at a festival that portrays itself to be a "precious time when we see ourselves reflected in a cultural mirror where femaleness is honored. It's one week when it is safe to walk alone under a star-filled sky, where we create a piece of the world defined by female values and love for life" (quoted from festival promotional material mailed to me).

Although this episode has left me feeling hurt, offended, betrayed, outraged and a bit cynical, I am also trying to accept the actions that the festival producers and personnel have perpetrated against me with as much understanding, compassion and humor as I can find. My highest hope would be to meet with the women in a non-threatening, mutually respecting, and safe space—free from any vestiges of the "power-over" dynamics that prevailed at Michigan—where each woman could share her experience, perhaps further our individual process of growth and awareness, and maybe begin to heal the pain between us.

Sisterhood, good will and tolerance for our diversity are qualities that a woman may or may not bring to the festival. Until the festival producers and personnel step forward to address the issues of gender diversity and oppression with honesty and open-mindedness, I have one parting piece of advice for women who are transsexual or who present ambiguous gender identity. Be careful that you don't walk too near the main gate late at night where you might meet the "Gender Police"; security women who are empowered to expel you from the land if you do not fit their definition of "woman." Be aware that their definition of "woman" does not have to take into consideration the anatomy between your legs nor any form of legal identification you may possess.

If you have an opinion about this incident then I would urge you to please write the festival producers and tell them how you feel. They can be reached at: WWTMC, P.O. Box 22, Walhalla, MI, 49458.

*Nancy Burkholder, confirmed New Hampster, country dyke, is an advocate for the abolition of arcane and antiquated sex-differentiated gender roles, recovering drug addict, and a student at UNH-Manchester, where she studies ASL.*

the land. Craftswomen, for many years now, have donated items to this raffle. They have no real voice either. When they have expressed differing opinions regarding policy, they have been told by Boo and Lisa, "If you don't like the policies, don't come back."

This is one of the most honest representations of Boo's and Lisa's politics and policies that I have ever heard.

Whatever happened to the land trust? Is this Boo's and Lisa's idea of a bad joke or a less than subtle way of telling us that we've all been fools in donating money to their business venture? The women who have given donations and purchased raffle tickets are without civil and human rights upon this land bought with their hard-earned money. The irony of it is staggering.

The game is over. Covert policies and terrorist enforcement of them is not acceptable. We will not be bullied or shamed into silence. No woman, for any reason whatsoever, should ever be thrown off the land in the manner that Nancy was and without due process.

It is high time that Lisa, Boo and their staff start living the politics they wax so poetically in writing.

Laura Ervin  
Stow, Mass.

## CORRECTION

A statement condemning Queer Nation's same-sex wedding was incorrectly attributed to the archdiocese of Boston (see *GCN* Vol. 19, No. 7). The quote, which stated that the wedding was "an anti-Catholic homosexual hate rally" should have been attributed to the Massachusetts chapter of the Catholic League for Religious and Civil Rights.



# \*SEPT. 15

## This is the date of GCN's MEMBERSHIP MEETING

2:00-5:00 PM, at the Center,  
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PARTIES WELCOME !**



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# History in the making

The 5th New York Lesbian and Gay Experimental Film Festival  
offers queer filmmaking from the bizarre to the brilliant

## The 5th New York Lesbian and Gay Experimental Film Festival

Anthology Film Archives, 32 Second  
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Reviewed by Leslie Kossoff

It's fall again, time for the annual New York Lesbian and Gay Experimental Film Festival. Five years of sometimes bizarre, sometimes brilliant filmmaking have made this festival one of the most important annual cultural events in queer New York and beyond. It has always featured groundbreaking political work: last year's festival introduced such films as *Tongues Untied*, which later created quite a controversy when aired on public television, and *Paris is Burning* which is now showing across the street from New York's Lincoln Center and around the country. The festival is about history in the making; the history of a generation struggling for control of our lives and deaths in what is fast becoming a more dangerous world to live in.

The film that best exemplifies this is *Voices from the Front* by the Testing the Limits Collective. *Voices* is an exciting and inspiring documentary on the growth of ACT UP and the empowering effect the organization has had on the gay community. It is filled with ACT-UP luminaries and footage of civil disobedience actions that changed the course of HIV research and health policy across the nation. The film provides proof of the results to be gained by committed political action combined with intelligence and wit that always guarantees media coverage and ensures the impact of the message. Interviews with key figures in the movement are charged with emotions, and range from humorous to hair-raising to purely angry. The energy and passion of Vito Russo and all the others makes calling people with AIDS "victims" an absurd notion.

Personalizing the AIDS crisis is P.J. Castellana's *Together Alone*, which tells the story of a one-night stand that evolves into an examination of two men's deepest thoughts and emotions, an examination prompted by the fact that they have just engaged in unsafe sex. The conversation is all inclusive, as the lovers provoke, challenge, coax and tease each other physically and mentally. They wrestle with questions of passive and aggressive roles, bisexuality, heterosexuality, marriage and who is responsible for mentioning condoms first. Ultimately the film is about getting past the question of blame to the importance of communication. Castellana's message is: talk and learn.

The film itself is technically good; the cinematography, though somewhat unimaginative, is solid. The writing is what needs some work. Although the characters are very different people, their speaking patterns are too similar. They seem at times sound more like lawyers in court than post-coital lovers. That aside, I still feel good about the film. I was glad to see men really talking to each other on screen and being gentle with each to her. These are important images to see.

Also looking at commitment and communication is the new film by Su Friedrich, *First Comes Love*, an examination of the rituals of marriage. The film looks at four couples on the big day, following them step by step. Arrivals in white limos, sweeping wedding gowns, men in tuxedos and flowers galore all signal that a grand party is about to take place. The camera work is wonderful. A particularly good moment comes when one newly married couple pose with the ring boy and flower girl in their own tiny tuxedo and gown. The kids, chomping on gum, look more in control and somehow older and wiser than their marrying counterparts. Many of the grooms in this film don't smile too much, the looks on their faces range from frightened to confused to at times downright blank.

Friedrich's eye captures the pomp and absurdity of the marriage ritual as well as the grace and beauty. A collection of evocative pop and soul songs is woven with great craft into the images. A work of nuance and irony, the film elicits emotional peaks and valleys, gently yet forcefully asking you to deal with questions of commitment and love and the public announcement of them.

For all of *First Comes Love's* polish, it also communicates the raw experience of rights denied. In the middle of the film we are told that of all the countries in the world only Denmark has acknowledged same-sex

marriages. The film challenges us on several different subjects. With so many in the gay community wanting to marry without emulating a society that so soundly rejects us, what's a queer to do?! This film may not offer the answer, but through its moment-by-moment examination of the marriage ritual, it paints broad strokes across a growing canvas of gay political and romantic issues. For the "married" among us, there may be a need to have society and our own family members take our relationships as seriously as we take theirs.

Then again, some families are to be avoided. Witness *Coalminer's Granddaughter* by Cecilia Dougherty, a true original. The improvised acting, unique camera work and musical score pull together to create the story of a young lesbian's journey through her dysfunctional family and into her own new world. The film's pacing creates a kind of hyper-reality, difficult at first, but ultimately seductive and rewarding. "Jane the lesbian," played by Leslie Singer, is a woman on the path of self-discovery. She is surrounded by her hippie sister, disgusting, emotionally undeveloped father, gay brother and jello-like Mom. The acting is brilliant. Conversations between the actors all have a dissonant ring that perfectly parodies real life. Scenes at the dinner table with Mom's terrific soup are timeless.

We follow "Jane" to college and her first lesbian experience. In those scenes, she becomes a sort of Lesbian Everywoman. Most of us can relate to first sexual experiences and disappointments, and to the separateness of Jane's sexual life from her family life. The jump from Mom's dinner table to Jane's S&M sex is somehow not startling. Dougherty has done a most difficult and necessary thing: she has taken the ordinary and made it extraordinary.

### Short subjects

The festival, as always, offers a varied selection of shorts. *Two Marches* by Jim Hubbard (one of the festival's curators) compares two Pride marches, 1979 and 1987. The opening footage of a younger Hubbard with his lover Roger Jacoby (whom the festival was inspired by) is filled with energy and joy. The excitement of the march is clearly evident in the way Hubbard leaps into the frame, hugging and kissing Jacoby. All of this innocence soon evaporates with the introduction of the 1987 footage. It's a transition from a youthful exuberance to the descent of AIDS on the community.

Scenes of the massive NAMES Project AIDS Memorial Quilt are moving, and seeing Rodger Jacoby's name on it is sobering. The physical look of the film is interesting, with the early footage heavily manipulated by special development techniques and most of the newer footage processed normally. The difference creates a visual bridge over the generation gap that AIDS has created. This very personal work is an important contribution to the archives of gay film history, where much of Jim Hubbard's work belongs.

As usual, some of the shortest and simplest films at the festival are among the most satisfying. *Rove* by Mary Patierno is a visual poem of light and shadow, roving the landscape of her lover's body and capturing the joys of the flesh. The original musical score is quite good.

*Negative Man* by Cathy Joritz is a little ditty of mischievous fun, a three-minute scratch animation performed on a talking head that is simply hilarious. Joritz is like the class clown who targets a substitute teacher and has her way with him. A hapless fellow is subjected to rapidly growing hair, flying arrows and a host of other tiny humiliations. This piece is a jewel and a true belly laugh.

Contrasting sharply with the above is *Star Spangled Basher* by Carl Michael George, which is not funny. This one is a smack upside the head of Whitney Houston. Using footage of her Super Bowl performance of the national anthem, the filmmaker addresses the issues of hypocrisy and self-hating. This is an angry work that sends a strong message to the politically weak among our famous queers: Watch out, Carl Michael George is watching and he's pissed.

Another fascinating short is *East River Park* by Zoe Lender. The film is a mini soap opera about the life of a guy named Victor Gonzales. The story is played out in graffiti on the park's walls and benches. The camera moves across words that tell of Victor's being HIV-positive and describe in detail the actions or non-actions he takes. Reading all the information makes the viewer feels like a

Continued on page 11



# Dangerous Emo



## Allen Barnett: An Appreciation

Allen Barnett, the author of the award winning collection of short stories *The Body and Its Dangers*, died at his home in Manhattan on Wednesday, August 14. He was 36 years old. He died of AIDS.

These simple facts—not so different from any number of other, similar, simple facts that appear in metropolitan newspapers every day—tell us as much about the time we live in as much as they do about the man they are ostensibly about. A young man—an artist perhaps, a writer, a designer, sometimes even the junior partner in a law firm—dead from AIDS at a young age. After ten years many of us have become nearly immune to the shock, the dismay. The tragedy and the loss has become an expectation, a part of our everyday lives. Death, and its attendant illnesses, are second nature to our living.

Living with this expectation has created a world in which emotional detachment has become as simple as breathing or remembering; as necessary as waking or forgetting. So much of our writing about AIDS has been not so much a reaction to this emotional detachment but a comforting adjunct to it. We seek solace, not agitation. Part of what made Allen Barnett's *The Body and Its Dangers* so vitally important was that it insisted that we reject detachment. It demanded that we look at not only the physicality of AIDS but at the inherent corruptibility of our flesh: the body and its dangers.

Much of the power of Allen's writing came from an odd juxtaposition of intellectualism and almost morbid fascination with mortality. It was not that death lurked around every corner—any thinking person knows that—but that death lurked in every life. The act of being alive was by its nature a movement towards dying. Some deaths just arrived more quickly than others. I only met Allen a few times. The first was when he came to a book signing for *The Body and Its Dangers* at Glad Day Books in Boston and again at two conferences, the second of which—OutWrite '91—was the occasion of the speech reprinted here. We chatted a bit each time—no more than three hours total—but what lasts in my mind is the combination of humility and pride. Allen seemed truly awed that *The Body and Its Dangers* was ever published. "I still can't believe it" he said at OutWrite '91 "last spring I was looking into taking out a loan to pay back the advance I had received." But he also felt that he had a lot more to say. Later that day I heard him give the talk which is reprinted here and although he was running over his allotted 20 minutes he spoke with determination and passion.

Allen felt an imperative to explain to the non-HIV infected world what it was like to live with AIDS. Not just the superficial, obvious details—none of which are particularly superficial or even obvious to everyone—but how it changes your identity how it takes over your life, how it prevents you from thinking or doing or writing. Especially writing. Allen was the sort of writer who felt that he had something to say and a driven passion to say it. He also knew that a life of the mind was never separate from a life of the body or of the erotic. In his short story "The Times As It Knows Us" Allen wrote, with passion and beauty, of how one character dealt with his grief and rage, his passion and his eroticism.

Give sorrow occasion and let it go, or your heart will imprison you in constant February, a chain-link fence around frozen soil, where your dead will stack towers past the point of grieving. *Let your tears fall for the dead, and as one who is suffering begin the lament... do not neglect his burial.* Think of him, the one you loved, on his knees, on his elbows, his face turned up to look back in yours, his mouth dark in his dark beard. He was smiling because of you. You tied a silky rope around his wrists, then down around the base of his cock and balls, his anus raised for you. When you put your mouth against it you ceased to exist. All else fell away. You had brought him, and he you, to that point where you are most your mind and most your body. His prostate pulsed against your fingers like a heart in a cave, *mind, body, mind, body*, over and over. Looking down at him, he who is dead and gone, than lying across the broken bridge of his spine, the beachhead of his back, you would gladly change places with him. *Let your weeping be bitter and your wailing fervent; then be comforted for your sorrow.* Find in grief the abandon you used to find in love; grieve the way you used to fuck.

There will be a memorial service for Allen Barnett at the Cathedral of St. John the Divine in Manhattan September 19 at 6 p.m.

—By Michael Bronski

## By Allen Barnett

I had delayed the pleasure of reading Elizabeth Bowen's book *A Time in Rome* because I was working on a story for my own book that would take place in the Eternal City and I am subject to influence. Bowen had been of some influence on my book and my own development as a writer. I learned from her, expecting an emotional line upon which you place a story, as opposed to a plot line. I am sure that other writers, like me, have passages from books that they always go back to. For me, many are in Bowen. I find myself looking at them, over and over, and doubting, "Is this true, is this really true? Can she be right?" Eventually, those favorite passages find their way into your own work, having engaged you in a dialogue, perhaps in an effort to resolve the doubt, though more likely your mutual themes have just crossed and there is no resisting the words of the writer who got there first.

Doubting may be an active part of reading a great writer. Undoubtedly it is more important for those who write, who must ask of themselves at every line, at every new thing they've made up, "Is this true?" Bad writing is evidenced in books where the author has not questioned his own authority. I feared reading Bowen's travel book because I knew she would give me something that would stick in my craw, and that if I paraphrased one more passage of the woman's, people would start to recognize them and question my ability to come up with a thought of my own.

And I was right. Her book begins with her arrival in Rome. She is returning after several years. The character in my story, "Succor," is about a man infected with the Human Immunodeficiency Virus, the virus that causes AIDS. At the beginning of the story, he is arriving in Rome for the second time in his life. Both Bowen and Kerch are anxious on their return. Rome is the Eternal City; it does not change perceptibly, not in actuality, nor in memory. So as you walk about the city the second time back, you have a stereoscopic experience—the memory of what you are looking at existing side by side with the actuality. And you, of course, are somewhere in between that vision. For if Rome doesn't change, you do. Rome becomes this measuring mirror in which you compare yourself as you were when last there, and the you you are now. And memory itself is something like a bad mattress. You're always uncomfortable with it, though you learn to accommodate or sleep around the bad parts.

Shortly into her account of Rome, alone on her hotel bed, Bowen says, "I was alone with my tired sense." I was reading the book on a plane from Los Angeles to San Francisco, and nothing described my feelings better. I was indeed alone with my tired senses, and I was so tired. I had done a reading in Seattle on Saturday night, a reading in San Francisco Sunday afternoon. It was Monday afternoon, and I had just done a radio interview in Santa Monica and was flying back to San Francisco to rest and recover. And I had recently started a drug called alpha interferon, and it was having its own way with me.

That morning, the host of the radio show came into the lounge where I was talking to Geoffrey Woolf, a former teacher of mine. We had been crossing paths in the Northwest. Geoffrey and I just wanted to go home. I could not take another super shuttle driver slamming the door of the van, and saying, "Whatcha doing in town?" or, "How about those A's?" (What are A's anyway?) In the case of this talk show host, he turned to me and said, "You're going to be easy. David Leavitt was here a couple of weeks ago and he told me I should ask you what it is like to write with AIDS."

I was not so much devastated by the question, but hurt by it. The host of the program was sensitive to that and didn't pursue it, nor could he after I responded, "I don't know what it's like to write with AIDS." I said, "I was diagnosed a month after my book came out, almost a year after I turned in my manuscript. Secondly, I write



# tions

about what all writers write about: betrayal, desire, memory, the terror of history, sex. And finally, I resent having my work categorized even more than it has been under the rubric gay fiction."

The question stayed with me, though, probably because it did have a certain legitimacy that I was refusing to give into. Robert Ferro kept his diagnosis a secret while writing his novel *Second Son* and for many a good reason. He didn't want to be known as the "writer with AIDS," and knew damn well that on his book tour the book would take second focus to the novelty and topicality of his health. As an AIDS educator myself, I have often as not, kept my diagnosis out of the discussion. If I am teaching people about this disease, I don't want the lecture or questions to be about me, but about the progression of HIV. The Gay Men's Health Crisis, an agency I have volunteered with for years, still likes to say, "We have to put a human face on AIDS." But I don't want that face to be mine.

What shocked me by the question was the realization that expectations were already being raised for my next book, expectations of subject. I was going to be "the AIDS writer," like it or not. Could I be willful enough to write something that had nothing to do with the subject, say a story about a woman artist? I really didn't think so. "Illness makes you think about yourself all the time. Your body determines the subject of the conversation, so to speak," says a character in the title story of my book. The question put to me made me realize that I had not thought about the effects of this diagnosis on my imagination.

Nor was I ill enough at the time to consider the impact. My AIDS-defining event (as the jargon goes, the life-threatening illness that takes you from HIV-disease to "full-blown AIDS") was the occurrence of a little red spot on my neck, of Kaposi's sarcoma, that I had noticed every morning for weeks while I shaved, but didn't think about. It appeared at the same time that my book did in the stores. When your each my age, one's skin is usually marked by some odd spot or another, and I had seen KS, and it didn't look like this, until I pressed it and it didn't blanch. Still, I forgot about it and my doctor noticed it without my saying anything on the next visit.

In a support group, I once said that it had been important to finish my first book before I was diagnosed, because I knew it would change everything. Taking care of sick friends and watching them waste away, I learned that no matter how great my empathy that I was outside looking in and writing from that point of view. One member of the group knew exactly what I was talking about and nodded with—what I thought—sage sympathy. It is the most wonderful feeling to have complex emotions understood without need for further explanation! Not what it is like to write with AIDS, but how is the question? Oddly, it is a question that has plagued me from the beginning of the epidemic.

I graduated from Columbia University's MFA program just as reports on this new malady were reaching the media. Like many others, I knew that nothing would ever be the same. Healthy or not, we all are living with AIDS, or in the Age of AIDS. For some of us, there was a bit of a grace period though, when we didn't know anyone who was sick, and so did not feel the real impact of the new epidemic. The *New York Times* reported so infrequently on the subject that it hadn't taken on the feel of importance, although it lurked somewhere in the back of the mind, though not in the forefront, most sadly when we were in bed with someone. It would take some few years for the community at large to feel the impact of AIDS—by the middle of the decade, there could be no denying it. AIDS had swamped the consciousness of the New York gay community.

As a writer, however, I'd feel an impact of a different sort. My themes—or should I say obsessions—were already established in my thesis, in my head, in my heart, and those were part of the body and its danger. I got the phrase from a 1973 poem called "Reasons," written by the late Thomas James. The epidemic almost derailed my desire and ability to write. I'd always felt those dangers

in the body: from being an illegitimate child made to feel responsible and guilty for my being; from the dangers of intimacy, wanted or not; from the diseases that were flourishing—then and now—and our responsibility to one another due to them. Not only the dangers though, but the pleasures that lead to them, the wonderful regenerative appetites of the body that renew themselves. You had sex on Tuesday, you'd want it again before long. The same with chocolate, pasta, hamburgers. I can listen to the Goldberg Variations or Barbara Cook time after time.

The epidemic was going to have an impact on all this. How do you write on the body and its appetites when the stakes are so high? How do you write a comic novel about the relationships between gay men and straight women when you have a friend who stays up all night, no wanting to forsake whatever moments of consciousness are left to him? And there was the issue of the dynamics of the epidemic, the details of it were ever-changing, one could never quite catch one's bearings. The sheer brutality of the deaths of loved ones made imagination unnecessary; a fiction writer would almost forced to become documentarian. And we were being thrown in upon one another—in a war situation—working together in a good and heroic fashion and forging new relationships. But there was also another dark side: the loathsome self-congratulation, the morbid humor—usually at the expense of the sick and the betrayal and abandonments. Yeats' phrase became clear to me, "The worst are filled with passionate intensity."

That's what taught me how to write. I was supposed to be writing a collection of stories for St. Martin's Press, but the truth of the matter was that I had only written one short story that was worth anything, and wasn't making much progress on anything else. But one weekend, a housemate got sick on Fire Island, and our other housemates—part of the AIDS establishment—took an attitude that nothing was to be done and it was best to ignore it. When I found myself sitting in the emergency room with my friend that Sunday afternoon thinking over the events, I saw an arc, I recognized a story-line upon which I could hang the themes that I was beginning to deal with. In the emergency room I even wrote one of the lines that would end the story. It took two years to finish—getting my grief and anger under some control over and over again—I finally taught myself to write.

After I was diagnosed, I would tell my friends that this was the hand I had been dealt, and I would play it the best I could. I signed off letters, "Vincero, Vincero." People interpreted this to mean I was handling the illness well—which is what people need to think about so they are not obliged to think about, or do anything for you. It would be months before I wept with grief and wonderful self-pity over my fate.

But I was thinking about the question of how to write with AIDS. Ferro was cautious with his health while writing *Second Son*. He took care of that private garden, he napped and exercised as much as he could. That thought occurred to me recently while attending a meeting of the New York State AIDS Institute, and I was reminded that that was the only way I myself would ever get a novel done.

John Fox, on the other hand—a promising writer if there ever was one—stopped writing entirely, as far as anyone can tell, after his diagnosis. Maybe he was embarrassed by the brilliantly written story in *Men on Men*—a self-portrait, I'm sure—in which he revealed his own terror of the disease. He shut out much of the world, alienated many of his friends. The disease did not soften him, but might have made his edges all the sharper. He did not return the phone calls of his editor, who, like the rest of us, felt there was more in John. John had delighted in writing *Boys on the Rocks*. When it was suggested to him that he might do a little rewriting on it after the novel was accepted for publication, he said he could write the book forever. *Boys on the Rocks* is a work of fiction, no doubt, but the voice of the book is so strong because I do believe that it was John's most authentic voice—that of a teenage boy. John was a combination of Brick from *Cat on a Hot Tin Roof*—sulking, distant, angry—and his favorite character, Holden Caulfield—boyish, sarcastic, pouting. Why then the anger, the distance, the terrible sarcasm? He seemed to me to live in what James Baldwin called, "the pain of the perpetually recurring death of innocence." How then to write with active KS? Where some people become eloquent in confrontation with illness and death, John became silent. What could he say about mortality when he hadn't gotten over the issues of lost innocence? But I am also beginning to realize that Ferro might have been in better health while writing *Second Son* than Fox was.

But most writers who are ill will be drawn to the experience of serious illness, what can be learned from it, the terrifying newness of

## Review of reviewers

*Allen Barnett was unafraid to confront critics when they roused his ire. The following excerpts from the text of a speech touch on issues that touched him:*

**As a writer I am only interested in the present, the here and now of what I feel against my flesh, what I hear and observe now. People think they have this privilege, this right, the way critics think they have a right to say what they will about your work, or even you personally. I was grateful for the generous review by Dennis Harvey San Francisco's Bay Area Reporter but was taken aback by his reference to the "lingering scar tissue left by my Catholic upbringing...lending the stories a loosely autobiographical feel." I'd like to say right now that my mother raised us as Baptists. Writing about Catholics does not make me one. Jane Goodall writes about chimpanzees but no one mistakes her for a monkey.**

**Recently, I was criticized for not writing about my white trash childhood—I could call it working class except that no one had a job. There were times when my mother and her five kids lived in a car and ate baloney sandwiches. When we did have a place to live, we ate oatmeal for breakfast, lunch and dinner. When there wasn't oatmeal, there was popcorn, or a soup made of water and potatoes and an onion, milk if there was milk. For awhile, we kids were put in an orphanage, which was unpleasant. I have spent much of my adult life trying to forget that time, breaking through it, breaking away from it and freaking out. And I'm supposed to start writing about it now out of a politically correct contempt for the middle-class? I'll tell you something: I've been poor and I've been middle-class, and middle-class is better. And for the critic who complained that one of my characters cooked gourmet meals—I'm going to keep shopping at Balducci's. The state of my health makes me all the more vulnerable to attacks in which my friends and peers—other gay male writers categorized and dismissed as If we were an evil enemy, described in terms so loathsome, with characteristics so appalling that the worst that could happen to us would be well deserved—to be denied our individuality, dignity, history, suffering, our very humanity, all to justify any lie, any generalization, any lopsided opinion.**

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it. Look at Anatole Broyards' painful and probing pieces on his own cancer, his search in books about illness for dialogue and shared insight. One is not motivated to bear witness to this historical and yet profoundly personal event, this thing AIDS, but to bear witness to one's experience of it. Secondly, writing is an act of moral responsibility about moral responsibility, and AIDS brings us to the intersections of many subjects, plots, dramas, issues. Civilization is the attempt to live by moral and political codes. Of course, we fail those codes and that has always been the stuff of literature, both good and bad.

Novels used to end when the main character died or got married. Illness and death have been absent as a given in our fiction for a long time, as it has been absent as a given in North American lives for a couple of generations. AIDS has brought me back, and our response to it, both good and bad, fascinates me—especially the bad. When I discuss some of these issues with friends, they often respond with a slight edge of disbelief. And when you are sick, friends try to dismiss symptoms as just the complaints of a hypochondriac. Recently, the cough I had was dismissed as nothing more than the use of nasal spray (no, bacterial pneumonia); and constipation as the result of inactivity (no, tuberculosis in the colon).

Denial on the part of friends can become a cruel attacking voice. I told one healthy friend that I would probably refuse a book offer because the advance would not be high enough, he replied, "And you won't need the royalties." Or how about this one, "Oh, Allen, we all have a terminal disease." Or the friend of many years who lives two blocks away. She tells me I am managing, although I am not. I rarely manage to eat, get in all my medications. And yet, every minute of my day is given over to this disease. She tells me she will be over one afternoon to do some sewing for me. I didn't hear from her again for six weeks. It is awfully hard to get people to take my illness seriously. I suspect it can only be done in fiction, where formal aesthetic tricks—smoke, mirrors and invisible wires—will suspend your disbelief, suspend your need to protect yourself.

It is hard to write even under the best of circumstances. And the requirements of the writing process shares much with that of illness. Getting respect and getting support are just two of them. There is also the uncertainty of writing and illness. When you attempt a long work of fiction, you are walking a road that creates itself with every step. You often learn what happens next only as your foot comes down on the tarmac that didn't exist before you created it. There are problems that you anticipate, but you don't know if they will have reasonable or acceptable solutions. AIDS is kind of like that, too. It creates its own plot as it progresses. There is no predicting what happens next. I can assume nothing, especially not remedies to the problems that it gives me.

Writing requires isolation; illness forces it. Writing requires introspection; illness can force it. I have been trying to fix up my apartment with rugs and lamps, pots and pans, a new kitchen—feathering the nest of a place to write and to face what's left of me. I'm buying things for the first time in my life. Figuring that when you have your health, you have everything—I don't have my health, I want everything else. But occasionally the isolation mirrors back the vanity of my effort, the fact that my purchases don't change much, don't cure me, don't achieve immortality.

Rest and healing require isolation as much as creativity does. Other voices and urban living assail on that. How disturbing are the car alarms on the quiet of writing, on the quiet of a lonely, low-grade fever. How disturbing are critical voices that tell you that you don't view your health with enough of a positive attitude. Elizabeth Bowen: The telephone ringing when you are daydreaming becomes a cruel attacking voice...a street accident, an overheard quarrel, a certain note in a voice, one's unjust fate, the peace tears right across.

It is hard to write under the best of circumstances. It is hard to be taken seriously as a writer until you have that first book, or a story published where someone will see it. The beginning writer must convince himself that he has every right to do what he is doing, must convince himself that his sentences will make sense to others. The hardest lesson a writer learns is to write to his inner ear, to write for himself instead of for publication, or for the approval of others—writers workshops!—who will take possession of a draft of a story, and will say what they will. There is too much of that writers workshop mentality, that line, "I have problems with...." And critics loves to say, "You can't do this."

And that hypothetical tarmac I referred to might drop off without anticipation, leaving you dangling, leaving you wondering if you are going to survive what is going wrong with you. How do you write? Since the year began, I have spent my days sleeping or trying to stay awake. What few hours of strength I've had were spent of domestic duties. In May, I went into the hospital, supposedly for five days, for a liver and bone marrow biopsy. I ended up in the hospital for five weeks with a variety of illnesses that just happened to coincide with my stay.

But in the hospital (co-op care, a pleasant private room larger than my own living room), I found myself in an odd meditative state. The entire lives of characters for a novel I had been musing over came to me with information I wouldn't even need. I wasn't even totally awake for this overflow of information. Perhaps it is a biological need to tell a tale, something that goes way back, that I had before this time felt strongly that were emerging in defense against the CMV, the tuberculosis, the pneumonia that were threatening me at the time. Maybe it was a will to live. I have not written much in the past two years since I turned in my first book, and with no desire to do so. AIDS has given me a lot to write about and concurrently denies me the ability to do so. But I know others have done so, and perhaps my writer's envy will goad me on. Someone had asked me if I wasn't afraid that I would not finish the book. No, no. Writing it is the only thing.

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## Popular Myths About AIDS: #7



I'm on **AZT** now,  
So I can just  
forget about my  
**HIV** infection  
and wait  
for the cure.

**FACT:** Early treatment means more than just taking a drug like AZT. And for some people it may not involve taking a drug at all.

Early treatment starts with knowing your HIV status, and then examining lifestyle issues like nutrition, stress and exercise.

It means keeping yourself abreast of the latest drug and treatment issues through newsletters, support groups and hotlines...and then making intelligent informed choices, working with your health care provider as an active partner.

**Safer Sex, Testing, and Early Treatment must still be a part of your life, and can keep you healthy through the 90s.**

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8:30 am-5:00 pm

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Or call: Deb at 1-800-285-8880, Sally at (401) 863-1987 (collect)

## Festival

Continued from page 7

voyeur. I found it disquieting, an act of desperation somehow witnessed in the life of a total stranger.

Speaking of voyeurism, *Nice Girls Don't Do It* by K. Daymond is an 11-minute film on female ejaculation that can best be described as everything you wanted to know about the phenomenon and more. This is a complex film with two voice tracks that bombard the viewer; the camera comes in closer, forcing a sense of intimacy. As they are in many of the films in this year's festival, women are taking control of their sexual lives.

For the first time, this year's festival contains more films by women than men, with many of the women's films dealing with sex. This in itself is groundbreaking and historical—no less than the political activities and AIDS awareness that has been such a powerful theme for the festival since its inception. □

## Rights

Continued from page 1

Citizens For Family First was struck down on constitutional grounds. Cathcart said he didn't think the Committee would appeal because they would have to argue that Nancy and Paul Reid were lying when they said they didn't understand the implications of what they were signing.

Isaacson said she is pleased that, unless there is court action on this petition, the soonest an initiative to repeal the gay and lesbian rights law could be put on the ballot is 1994. "By 1994," she said, "the law will be five years old and I think after this law is around for five years the threatening elements will be diminished."

"It's really an occasion for dancing in the streets.... Instead of protecting the gains made in the '80s, we can really charge ahead into the '90s," said Don Gorton of the Greater Boston Lesbian and Gay Political Alliance. Attempts to prevent the enactment of state gay and lesbian rights laws are being seen in Oregon and Colorado. These kinds of preemptive attacks are a new tactic, according to Tim Drake of the National Gay and Lesbian Task Force. In Riverside, Calif., an attempt to repeal an existing AIDS discrimination ordinance and pre-empt possible future laws guaranteeing gay and lesbian rights was defeated Aug. 25, according to the Lambda Legal Defense and Education Fund. □

## Military

Continued from page 3

Defense Dick Cheney as well as recently released internal DoD documents point to a weakening of the Pentagon's resolve to enforce it.

A Pentagon document leaked to the National Gay and Lesbian Task Force (NGLTF) Sept. 3 contradicts the Defense Department's long-stated reasoning that gay men and lesbians in the military pose security risks. The memo, sent from the Department of Defense Office of General Counsel to the U.S. Army command on January 29, 1991, states in part, "The general lack of enforcement and acceptance of this type of private activity suggest that it would be of security concern ... only if it is indicative of poor judgment other than criminality such as involvement with minors or sex in public places."

According to Tim Drake, director of the National Gay and Lesbian Task Force (NGLTF) Military Freedom Initiative, "The counsel's memo is quite clear that homosexual orientation or 'homosexual behavior' in and of itself is not sufficient reason to categorize someone as a security risk."

"This memo," Drake continued, "from their own legal department, destroys the Pentagon's reasoning for defending its taxpayer-funded policy of discriminating against gay people serving in the Armed Forces."

At a House Budget Committee hearing in July, Cheney called the policy's stated concern about the security risk posed by gay men and lesbians "a bit of an old chestnut." However, when later pressed, Cheney stated he did not favor a change in the policy prohibiting gay men and lesbians from serving as active duty personnel.

When the *Advocate*, a nationally distributed gay magazine, ran an August cover story outing Assistant Secretary of Defense Pete Williams as gay, Cheney responded by saying he did not inquire into the personal lives of his staff and that the military ban on gay men and lesbians did not extend to civilian personnel.

Drake pointed out that there is a division within the DoD between civilian personnel and servicemembers, perhaps accounting for Cheney's seemingly inconsistent statements

concerning his staff. "Many of Cheney's statements in the past few months show that they [the DoD] are internally confused about this issue," said Drake.

Mainstream sources also seem to be pressing the DoD to change their policy. The *New York Times* ran an editorial Sept. 1 calling the military ban on gay men and lesbians "absurd." Similarly, an August 15 report delivered at a meeting of the American Psychological Association revealed new research that determined DoD policy is not based on any scientific data, only on prejudice, and in fact could reduce the number and quality of military personnel.

The NGLTF's Drake told *GCN* that he also expects budget-conscious members of Congress to step up their opposition to the anti-gay military ban with this month's release of a report that documents how much the anti-gay military ban costs.

—filed from Boston

## Kennebunkport

Continued from page 1

Her remarks held foresight for Bush's response Sept. 2, when he said he was moved more by the protest of unemployed people outside his house last month than by ACT UP's presence. "That one hits home, because when a family is out of work, that's one I care very much about," he told the *New York Times*.

John Greenberg of ACT UP/N.Y. told reporters that ACT UP chose Labor Day weekend to emphasize that "there is no vacation from AIDS."

"You have made clear that you think there are... innocent victims and... guilty ones," said Greenberg. "But Mr. Bush, the real guilt lies with you."

Larry Kessler, a member of the National Commission on AIDS and the Executive Director of Boston's AIDS Action Committee told reporters that the Commission's first report, issued last year went "unread and unacknowledged." He expressed hope that this year's report will command more attention from Bush. "The main findings in that report are already being elucidated quite clearly here today. It's a call for leadership."

Openly gay Connecticut State Rep. Joe Grabarz criticized Bush for paying too much attention to foreign policy. "We need George Bush to recognize not just the Baltic Republics. We need George Bush to recognize that we have an AIDS crisis." Other speakers denounced federal policy for ignoring the needs of women and people of color living with AIDS. Speakers criticized the Centers for Disease Control definition of AIDS which fails to recognize opportunistic infections particular to women with HIV, and the immigration exclusion for people with HIV.

The 35-point plan that ACT UP delivered to the president and the extensive press corps present at the demonstration was described as, "the absolute minimum set of steps George Bush must take immediately." Among the demands were the appointment of a Cabinet-level Director of HIV Disease, major shifts in the CDC definition of AIDS, and various steps to coordinate AIDS treatment and drug testing on a national scale. Action on housing, treatment for IV drug users, explicit safe sex education, and available and anonymous HIV testing were also among the demands.

Reactions from residents of Kennebunkport were decidedly mixed. While many claimed the presence of the protest caused merchants to lose business, some restaurant owners welcomed the ACT UP business, while others placed signs in their windows supporting ACT UP. Many onlookers lined the streets taking photos of demonstrators, but some wore medallions handed out by activists that said, "Demand Leadership," printed with the White House phone number. Three residents handed out cups of water to the demonstrators along the march route.

Bush did not respond to the demonstrators, but was quoted by several major newspapers on Sept. 2 defending his AIDS policies and expressing concern about the impact on Kennebunkport merchants. According to a report in the *New York Times*, Bush said he supports "behavioral change" as a means of curtailing the spread of HIV.

The Kennebunkport action was the first in a string of 30 days of actions planned by ACT UP that will culminate in demonstrations at the White House on Sept. 30 and targeting congress Oct. 1, where thousands are expected to demand national health care. □

## PBS

Continued from page 3

continue to censor programing of interest to gay men and lesbians, they can expect a boycott of local affiliate fundraising drives," said Richard Jennings, executive director of GLAAD/L.A.

—filed from Boston



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\$15 per column inch, \_\_\_\_\_ inches x 15 \$\_\_\_\_\_

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\$\_\_\_\_\_

#### CATEGORY

☐ PERSONALS

☐ ANNOUNCEMENTS

☐ HELP WANTED

☐ HOUSING WANTED

☐ ROOMMATE WANTED

☐ APARTMENTS

☐ SUMMER RENTALS

☐ MESSAGE

☐ FOR SALE

☐ PUBLICATIONS

☐ ORGANIZATIONS

☐ SERVICES

☐ RIDES

☐ MOVERS

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_

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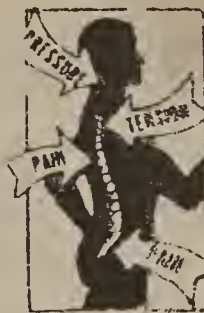
Phone \_\_\_\_\_

Deadline for Classifieds is Friday at 3 p.m. for the next Friday's edition. All ads must be prepaid.

No ads accepted over the telephone. Please clip and return this ad form to

GCN Classifieds, 62 Berkeley Street, Boston, MA. 02116

## SERVICES



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information call 426-4469



## ROOMMATES

### TRY GCN'S GUARANTEED ROOMMATE AD

All roommate and housemate ads that are prepaid for two weeks we will run until you find a roommate.

Ads are *not* automatically renewed. You must call in every additional week you want the ad to run. Phone calls for renewals will be accepted on Fridays until 3 pm. 426-4469.

#### CHEAP LIVING IN JP!

Two lezzies with a cat and a kitten seek third dyke to join our sunny, easygoing, veggie household. Right around the corner from Stoneybrook T, bicycle path. Looking for responsible, relaxed, political, communicative type. \$216.66 plus utilities. Call 524-2952.

#### FIELD CORNER-DORCHESTER

Deaf lesbian, deaf GM, and 3 hearing cats seek 3rd and 4th responsible housemates. We—EZ household, sense of humor, friendly, very near red T and ships. \$211.67 + 1/4 utils and \$226.66 + 1/4 utils. Avail. 9/1. Dial relay service first: 1-800-434-2370, then ask for Robin 524-6356 (tty only). (6)

Jamaica Plain, 2 LF seek 2 LF/GM 25+ beautiful large 4 bedroom apt. Lots of common space, porch near T. No cigs, drugs \$265, \$278 524-7304. (7)

#### JAMAICA PLAIN SING. FAM. HOUSE

2 Ls seek 2 Ls. 1 1/2 baths. Off-street parking. Front porch. Barn in back, great for artists! 5 mins. to pond, 10 mins. to T. Av. 8/1—9/1. \$300+. 522-8235. (8)

#### LEXINGTON

LF seeks LF for furnished bedroom (ranch house). No smoking. Small dog is O.K.—nice back yard. \$325 and 1/2 utilities. Call 492-5396. (8)

#### NEWTON, OFF RT. 9

1 LF seeks 2 LF 25+, no smoking, no pets, parking, quiet and safe, 15 min. walk from T, W/D, \$220+ utilities, call Linda 964-1729. (6)

#### GREAT HOUSE IN JP

3 slightly exotic women (2 Ls) seek 4th woman. No pets, no smoking. \$270+ util. Sept. 1/Oct. 1. 522-7466. (6)

#### SUNNY INMAN SQUARE APT.

LF 45, fun-loving and responsible, seeks similar to share 6-room apt. Cooperative, flexible, respect for recovery process, familiarity with class/race/size politics. \$400+ gets 2 rooms plus common space. Available now. 776-2793. (9)

#### ALLSTON

5 LF looking for one more to share sober, semi-coop household. Lots of space, HW floors, porch, garden. Near T, bus, Boston Food Coop. \$230+. 254-0448. (6)

#### PART TIME ROOMMATE FOR JP APT

LF with great JP apartment seeks part-time roommate. Sunny, 3rd floor, porch, 2 minutes to Arboretum. Good for commuting for school/work. \$225/mo/will negotiate. 522-2240. (6)

#### EAST ARLINGTON—WALK TO T

2 lesbians plus cat seek lesbian 25+ to share our home. Good communication, sense of humor, open to racial diversity. No smoke, drugs, minimum alcohol. Beautiful, spacious apartment. 4366+, 643-2426. (6)

#### NASHUA NH AREA

LF, 33, seeks GM or LF, nonsmoker, to share owner occupied townhouse. Must love cats but please no more. Quiet but fun loving. \$350+ (603) 595-2308. (8)

#### ROOMMATE WANTED

2 LFs seek 3rd. Beautiful 3 bedroom apt. Porch, washer and dryer, wood floors. 5 min walk to T, green line and pond. \$350 plus utilities. 524-8672. (9)

#### CAMBRIDGEPORT

2 LFs and one dog seek 3rd LF for semi-coop in large house. Near T, parking, back yard. \$286 per month for bedroom and study. 661-6771 eves, 491-4110 days. (10hrsh)

#### SPACIOUS, SUNNY HOME

to share with GM, 37, in Melville-Park area. 12X14 bedroom plus share LR, DR, porch & laundry. Parking, hardwood floors, well-furnished. \$425 and 1/2 utils. 825-6842 (7)

#### ESCAPE TO HARVARD SQUARE!

Seeking compatible M/F roommate. Nice Harvard Square apartment. Well-furnished dishwasher, stereo. I'm WM easygoing getting my MBA. Available Sept. 15. \$350/month includes heat, hot water. 876-9674. (nr8)

#### HULL ROOMATE WANTED

Couple looking to share large 4bedroom home in Hull. Just 25 miles south of Boston, minutes walk to ocean and beach. Smokers welcome. \$400 a month, includes all. Call Jim or Steve 925-1460 or Steve weekdays in Boston at 434-5337. (9)

#### SPACIOUS APARTMENT

Gay male seeks gay male or female to share apartment in two family house in Melville Park area of Dorchester. Laundry, off street parking. \$300 month+ 1/3 utilities. Pets welcome. Call after 6 pm. 436-1933. (9)

## MOVERS

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## PUBLICATIONS

#### OFF OUR BACKS

Lively, down-to-earth feminism in the nation's oldest women's newsjournal. Analysis, reviews, conference coverage, and news-on health, feminist theory, reproductive rights, civil rights and political work among working, disabled, incarcerated, old and poor women, women of color, lesbians and women from every continent \$15/11 issues

40? OLDER? LIKE MEN WHO ARE? Contact guys from Maine to D.C. For list, \$100 to Northeast Directory, Dept G, POB 2357, Princeton NJ 08543. (14)

#### THE OTHER SIDE OF THE STORY

That's what you get inside every issue of *IN THESE TIMES*. We've built our reputation on addressing the issues the mainstream media ignores, and that's why our unique point of view has been trusted by thousands of readers for fifteen years. Experience the very best in alternative American journalism by ordering a sample copy today. Write: *IN THESE TIMES*, 2040 N. Milwaukee Ave., Chicago, IL 60647 or subscribe toll free from anywhere in the U.S.: (800) 435-0715. GIVE US A TRY. WE'LL GIVE YOU THE VIEW FROM THE OTHER SIDE.

#### WOMEN'S REVIEW OF BOOKS

monthly review of current feminist writing. Since 1983. Our readers span the U.S., Canada, and abroad. Subscriptions: \$15/U.S., \$18/Canada, \$25/institutions. Free sample on request. THE WOMEN'S REVIEW, Wellesley Women's Research Center, Wellesley, MA 02181.(ex)

#### LESBIAN CONTRADICTION

A Journal of Irreverent Feminism. Quarterly of commentary, analysis, reviews, cartoons & humor by and for women who agree to disagree—who are still political, but not necessarily correct. Sample \$1.50/sub. \$6 more if/less if. LesCon, 584 Castro, No. 236G, SF, CA 94114. (18.35)

## GAYELLOW PAGES

Accommodations, AIDS/HIV resources, bars, bookstores, various businesses, health care, legal services, organizations, publications, religious groups, switchboards, therapists, travel agents, & much more, for gay women and men.

All prices below INCLUDE FIRST CLASS POSTAGE to USA, Canada & Mexico, in sealed, discreet envelopes. Mailing lists are strictly confidential.

Orders from outside USA (including Canada & Mexico): payment must be in US Funds payable on a US bank, or by Post Office or American Express money order (We suggest you try a local bookstore first, to avoid possible Customs problems!)

US/CANADA: Canada and USA for women & men. City by city information for all US States, Canadian Provinces, and the US Virgin Islands, plus nationwide resources including headquarters of national organizations and caucuses, publications, mail order companies, etc \$12.00; outside N. America \$17 (airmail) NEW YORK/NEW JERSEY: NY & NJ: separate Women's Section, Manhattan bar notes by Jerry Fitzpatrick \$5.00; outside N. America \$8 (airmail)

SOUTHERN/Southern Midwest: 64 pages. AL, AZ, AR, FL, GA, KS, KY, LA, MS, MO, NM, NC, OK, PR, SC, TN, TX, US Virgin Islands, VA \$5.00; outside N. America \$8 (airmail) NORTHEAST: CT, DE, DC, ME, MA, NH, OH, PA, RI, VT, WV \$5.00; outside N. America \$8 (airmail)

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## VACATIONS

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## FOR SALE

### STAT CAMERA

GCN has a perfectly good stat camera that is taking up too much room. Compugraphic Camera System 1418B. Price negotiable. (Cheap!)

Call 426-4469.

## PRISONERS SEEKING FRIENDS

Attractive, intelligent, wordly, emotionally passionate and sensitive 37 yr old Black gay man, who enjoys life to the fullest, I love elegant evenings but also relish lazy weekends in jeans and leather. I enjoy people, humor, fun, and making up after a good argument. A close relationship takes time, you agree. Photo, phone, note appreciated. Derrick R. Frazier, 140170, 100 Warrior Lane 1-67-T, Bessemer, Alabama, 35023.

30 yr old gay man, recently diagnosed as HIV +, could really use the support of pen pals who have some understanding of my situation. Especially interested in hearing from Black gays and/or transvestites, but welcome all letters. Lonnie Garner, #6407791, Eastern Oregon Correctional Institution, 2500 Westgate, Pendleton, OR 97801.

Good-looking bisexual male prisoner with AIDS in dire need of caring and sincere emotional support. Not interested in financial support or pity (sorry, I cannot receive correspondence from other prisoners). Please write to me? Michael W. Hammons, #287845, Hunt Correctional Center, Fox 2-B, P.O. Box 174, St. Gabriel, LA 70776.

Bisexual man, 21, first time down after a major idiotic mistake. My family has totally abandoned me. I am looking for an understanding friend who is willing to overlook my flaws or at least accept me as I am. I am intelligent, open-minded, curious, compassionate, loyal and very determined to improve myself. If you are looking for a caring friend, feel as I do, and are willing to soar to new horizons, than write: Jason A. Schultz, #176236, Farmington Correctional Center ID13, 1012 W. Columbia, Farmington, MO 63640.

Pretty Black gay man, 28, would like to correspond with Black men, straight or bi, in free world (sorry, can't write other prisoners). Prefer macho-type, body-builders, weightlifters, no femmes please! I am 5'9", femme, arch eye brows, clean-shaven, nice sexy body. I am honest, sincere, not up to playing mind-games, fun-loving. My nickname is "La Valerie Ann." Lawrence Edward Raibon, #33325-004, Federal Correctional Institution, P.O. Box 3000, Anthony, NM 88021.

40 yr old Black male would like to hear from someone out there in the free world who has feelings. I seek sincerity. Robert Lee Anderson, 1640 Hicks St., Augusta, GA 30901.

Gay man, 33, HIV-, seeking friends and possibly more...write please. Stable, hard working. Like reading, music, homelife, and when appropriate, going out with friends and my love. Monogamous type of person, my lover recently died. We had a 10 yr relationship, 5 yrs before and 5 since I've been here. Relocate to N.E. or possibly anywhere, I have 1/2 - 1 yr left to end my time, time enough to find some friends &...I'm not totally destitute so I'm not seeking a handout. Daniel D. Harbaugh, #115921, P.O. Box 430, Dillwyn, VA 23936.

## CORRECTION

M/F needed to share independent Jamaica Plain household with 2 GM in mid-twenties. Sunny, third floor apt. Clean, modern, secure. 5 minute walk to green line and #39 bus. Prefer nonsmoker. No cats or dogs. Please be responsible and reasonably tidy. Rent is \$237.00. Available September 1st. Call Ed or Andrew 983-9368, leave message.

### "TO ALL THOSE IN AND OUT OF PRISON, WHO FIGHT AGAINST THEIR BONDAGE"

Alexander Berkman,  
*Prison Memoirs of an Anarchist*

#### Women Seeking Friends



Mature, sophisticated gay lady seeking friendship and/or lasting relationship. Very sincere, affectionate and classy lady with lots of love to share. Only mature ladies respond, please. Sorry, I can't receive mail from other prisoners. Deanna Allen, 2106, Lonnie Watson Annex, POB 337, Pewee Valley, KY 40056.



I'm called "Zeus," and I would enjoy corresponding with TVs, TSs, and fems who are looking for longterm friendship, one that would last for more than two or three letters. Into the blues, the occult, nature, and a strong relationship. So please take time and drop me a line. Michael La Follette, Maine State Prison, Box A, Thomaston, ME 04861.

Gay man, 33 yrs old, body builder, interests include sports, swimming and the outdoors. Getting released in October. Seek sincere and honest friend, for possible relationship. Write John P. Foley, 1-Administration Rd., Bridgewater, MA 02324.

Bi-cute male seeking friends to write and exchange letters with. I'm 25, a native of Houston, I like rock n' roll, country, rapp and classic oldies, sports, cooking, reading some of everything. Very open minded and would like to write "real" people! Cedric d. Jones, #558356, Route 4, Box 1200, Rosharon, TX 77583.

I'm 6'6", light brown hair and dark brown eyes, with big 15" feet and big ? It's not what you got, it's how you use it. I love working out with weight and I do some running, also love writing and reading and I go through paperbacks like nothing. Love The Talisman by S. King. Also like fishing, camping and the beach. Oh yes, I'm gay! Write Alfred H. MacNeil, #233144, #R-5, Apalachee correctional Institution, P.O. Box #699 W, Sneads, Florida, 33460.

25, a Texas prisoner, interested in bowling, horseback riding, astronomy, seeks friends. Mark Dana Kenady, #551311, Rt. 1, Box 150, Tennessee Colony, TX 75884.

22, attractive, I like meeting people, traveling, music and partying. Get out in 9 months. Please write, James Ross, #44890, Potosi Correctional Center, Route 2, Box 2222, 3A26, Mineral Point, MO 63660.

Bi, TV, 23, dark hair, eyes, I'm in good shape, fit, looking for friends and possible relationship, will answer all letters. I hope to find someone special to help me cope with this unutterable prison life. "Diana" David L. Moore, #591568-30-208, Union Correctional Institution, Q29, P.O. Box 221, Raiford, Florida, 32083.



# Calendar

**Boston, September 15 ♦ GCN Membership meeting.** All interested parties welcome. Come get involved. 2-5pm at the Center, 338 Newbury St. For more info call (617) 426-4469 (l) GCN, 1980

Calendar listings must be received by the Monday before the week of the event. Photos encouraged! Listings may also be sent electronically by the Tuesday before the week of the event at the following addresses: via AT&T Mail, Inaleks; via the Internet, naleks @ attmail.com; via X.400, c = us / admd = attmail / pn = / given name = norm / surname = aleks / dda (ld) = naleks. No phone calls, please.

Please specify if event is or is not wheelchair accessible and/or sign language interpreted. Please use our format as a guide for listings. Including time, date, place, and a contact person. All listings must be typed. Please note that listings are printed only as space allows; we regret that we cannot print every submission.

Phone numbers listed are in the 617 area code, and cities are in Massachusetts, unless otherwise noted.

## 7 SATURDAY

Jamaica Plain ♦ Curley Lot, Centre St. "Fabulous Yard Sale" to benefit ACT UP. 10-5. Info: 522-9351.

Boston ♦ Auditions for Ars Nova. By appointment, 9/5 through 9/10. A chorus for L/GM and friends. No prepared pieces required. To arrange an appointment, call 247-7590.

Jamaica Plain ♦ JP Multicultural Arts Center Open House. Noon to 2 p.m. Teachers and artists on hand to perform and demonstrate classes. Register on site. Wheelchair accessible. 659 Centre St. 524-3816.

Waltham ♦ Way Out In Waltham Dessert Potluck. 7 p.m. 893-0361 or 893-0742.

Provincetown ♦ "The Wilde Split," Kerry Ashton's one-man play on Oscar Wilde, extended through 9/28. Fri. and Sat. evens., 8:30 p.m. Tickets at the door, Unitarian Universalist Meeting House, 236 Commercial St., or in advance through P'town Reservations System, (508) 487-6400.

Cambridge ♦ Justina and Joyce Concert. 9 p.m. Christopher's, 1920 Mass. Ave. \$6. 876-9180.

## 8 SUNDAY

Boston ♦ Auditions for Ars Nova. See 9/7.

Provincetown ♦ Swim for Life. Fourth Annual P'town Harbor Swimathon to benefit PWA Coalition, AIDS Support Group, and Family Tree Project. Info and pledge sheets: (508) 487-3684.

Boston ♦ Center Night at Cill, 15 Lansdowne Street. Raffle with prizes to benefit Boston L/G/B Community Center. 247-2927.

Boston ♦ New England Ass'n of G/L/B Psychologists: "Coming Out Professionally." 10 a.m. to noon. G/L Comm. Cir., 338 Newbury St., rm. 203. Info: Blanca Murphy, 969-2500.

Boston ♦ Men of All Colors Together presents City Council Candidate Michael Cronin: "Get Used To It." 1 to 5 p.m. Info: George 266-4378.

Boston ♦ Dykes Dialogue: "Before Stonewall." 4 p.m. G/L Comm. Cir., 338 Newbury St. 247-2927.

Braintree ♦ GLASS: G/L Alliance of South Shore. Second Sunday each month at Unitarian Church 6-8 p.m. Info: Brett 471-7939 or Lisa 335-6085.

Brookline ♦ Am Tikva Rosh Hashanah Services. 7 p.m. Brookline H.S., 115 Greenough St. (Brookline Hills T). Wheelchair accessible, ASL Interpreted. \$36 donation requested. Includes all three High Holiday services. 926-2536.

## 9 MONDAY

Boston ♦ Auditions for Ars Nova. See 9/7.

Boston ♦ Boston Monday Night Bowling League. Monday nights, 8 p.m. Candlepin bowling, 64 Brookline Ave. (just outside Kenmore Sq.). Info: Rob Jarvis 254-4987.

## 10 TUESDAY

Boston ♦ Auditions for Ars Nova. See 9/7.

Boston ♦ Boston Coalition for Black L/G's. Second Tuesday each month. Harriet Tubman House, 566 Columbus Ave. (Mass. Ave. & Columbus). 6:30 p.m. Info: David 424-6989.

Newton ♦ Lesbian School Teachers / Administrators Potluck. 6:30 p.m. Info and directions: 244-5029.

Boston ♦ Support group for lesbian and single women interested or involved in alternative insemination. Second Tuesday each month: women who have inseminated 1-8 times. 7 to 8:30 p.m. Second flr. conf. rm., FCHC, 7 Haviland St. Info: Jennifer Firestone 267-0900.

Arlington ♦ Parents and Friends of L/G's. Second Tuesday each month at First Parish Unitarian Church, 630 Mass. Ave. 7:15 p.m. Info: 547-2440 or (508)562-5807.

Chestnut Hill ♦ Healing Service For All Those Affected By AIDS. St. Ignatius of Loyola Church. 28 Comm. Ave. 628-7665.

## 11 WEDNESDAY

Boston ♦ Mass. G/L Political Caucus Monthly Membership Mtg. 6:30 p.m. Arlington Street Church (use the Boylston St. entrance).

Boston ♦ Coming Out Support Group. The Center, 338 Newbury St. Second and fourth Wednesday each month. 8 p.m. Info: 247-2927.

## 12 THURSDAY

Dorchester ♦ G/L Concerns Committee of SEIU Local 509. Second Thursday each month. Union

office, 5 Howard Johnson Plaza. 6:30 p.m. Info: 282-2509.

Boston ♦ "Monitoring, Treating, and Preventing AIDS-Related Opportunistic Infections, Part I: CMV and Toxoplasmosis." John Hancock Conf. Ctr., 2nd flr., 40 Trinity Place. 267-0900 x287.

Dorchester ♦ Dorchester GALA Business Mtg. 7 p.m. Geiger Gibson Health Center. 825-3737.

Portland, ME ♦ Matlovich Society Program: "Studying Lesbian and Gay History: Where Do We Begin?" with Dr. Howard Solomon, Tufts U. 7:30 to 9 p.m. Third-floor conf. rm., Portland Public Library, 5 Monument Sq. (207) 657-2850.

Boston ♦ GLAAD: Boston Gay and Lesbian Alliance Against Defamation. General meeting second Thursday each month. The Center rm. 202, 338 Newbury St. 8 p.m. Info: 492-4639.

Dorchester ♦ Dorchester GALA Business Mtg. Geiger Gibson Health Ctr., 250 Mt. Vernon St. Info and directions: Barry 288-1847.

## 13 FRIDAY

Boston ♦ Friday Night Video Series at the Center: "Maedchen in Uniform." 7 p.m. \$2 suggested. 338 Newbury St. 2nd flr. 247-2927.

## 14 SATURDAY

Boston ♦ Mass State House. Rally for state senate bill to legalize marijuana for PWAs. Noon. 599-3161 for info.

Attleboro ♦ Triboro Triangles Brunch and Evening Potluck Supper. Along with an opportunity for billiards and a swim. Info: RI L/G Helpline (401) 751-3322 7 p.m. to 11 p.m. nightly, or Boston G/L Comm. Ctr. 257-2927 10 a.m. to 10 p.m. dally. Newsletter or more info: Triboro Triangles, POB 2751, Attleboro Falls, 02763.

Cambridge ♦ "People Are Stories." Introductory workshop in conducting oral histories. 9 a.m. to 3 p.m. Oral History Center, 186-1/2 Hampshire St., first flr. 661-8288.

Provincetown ♦ P'town Positive/PWA Coalition Singles Tea. Second Saturday each month. 3:30 to 6:30 p.m. St. Mary's of the Harbor.

Dorchester ♦ Dorchester GALA Singles Party. Dan's home. Info: Hotline 825-3737 or Barry 288-1847.

Boston ♦ Slow Dancing at the Center. 9 p.m. to 1 a.m., fourth Saturday each month. Slow dancing lesson 10:30 p.m. by Jason Thomas. G/L Comm. Cir., 338 Newbury St. 247-2927.

## 15 SUNDAY

West Medford ♦ Lesbian Lawyers and Legal Workers Picnic and Polo Mtg. 1:30 p.m.; match 3 p.m. \$5. 483-3685.

Boston ♦ Dykes Dialogue: "Talking With Queer Nation." 4 p.m. G/L Comm. Cir., 338 Newbury St. 247-2927.

SE Mass ♦ SMUUGLe: S.E. Mass Unitarian Universalist G/L/etc. Third Sunday each month in various south-of-Boston locs. 344-7030.

Watertown ♦ G/L of Watertown Back To School Potluck. 6 p.m. Info: Becky 395-4664, Bob 937-6942, or Noah 354-8379.

Boston ♦ Adult Children of Heterosexuals. 9 p.m. Venus de Milo, 7 Lansdowne St. \$8 at the door. VdeM 421-9595, or ACoH 243-4272.

## 16 MONDAY

Jamaica Plain ♦ "The Joy of Singing." Workshop on the premise that all people are singers. First Church, Unitarian Univ., corner of Centre and Eliot Sts. 522-2285.

Boston ♦ Boston Monday Night Bowling League. Monday nights, 8 p.m. Candlepin bowling, 84 Brookline Ave. (just outside Kenmore Sq.). Info: Rob Jarvis 254-4987.

Hanover, NH ♦ Panelmaking Workshops for the AIDS Memorial Quilt. First and third Mondays each month. Lutheran Church, 5 Summer St. 7 p.m. Info: Thom (603) 632-4145.

Boston ♦ Queer Nation/Boston. Community Church of Boston, Copley Square above Back Bay Bistro. 7:30 p.m., first and third Mondays each month. Info: 577-8123.

Boston ♦ Gay and Bisexual Married Men Support Group. 8 to 10 p.m., first and third Mondays each month. G/L Comm. Cir., 338 Newbury St. \$2. Info: Fred 469-3716.

## 17 TUESDAY

Framingham ♦ Framingham G/L Youth Group. People 22 and under, meets first and third Tuesdays each month. Civic League Bldg., 214 Concord St. 6 to 7:30 p.m. Info: write P.O. Box 426, S. Framingham, MA 01701.

Boston ♦ Support group for lesbian and single women interested or involved in alternative insemination. Third Tuesday each month: women who have inseminated 9+ times. 7 to 8:30 p.m. Second flr. conf. rm., FCHC, 7 Haviland St. Info: Jennifer Firestone 267-0900.

Boston ♦ Gay Fathers of Greater Boston. First and third Tuesday each month. Lindemann Center, 2nd fl. 8 to 10 p.m. Info 742-7897.

Brookline ♦ Am Tikva Yom Kippur / Kol Nidre Services. 8 p.m. Brookline H.S., 115 Greenough St. (Brookline Hills T). Wheelchair accessible, ASL Interpreted. \$36 donation requested. Includes all three High Holiday services. 926-2536.



## 18 WEDNESDAY

Brookline ♦ Am Tikva Yom Kippur/Yizkor-Ne'illah Services. 6 p.m. Brookline H.S., 115 Greenough St. (Brookline Hills T). Wheelchair accessible, ASL Interpreted. Light break-fast to follow. \$36 donation requested. Includes all three High Holiday services. 926-2536.

Worcester ♦ Supporters of Worcester Area G/L Youth. Open to G/L/B youth 21 and under. First and third Wednesday each month. United Congregational Church, 6 Institute Rd. 7 p.m. Info: (508) 755-0005.

## 19 THURSDAY

Boston ♦ "Beyond AIDS 101," an overview of AIDS and HIV. 6 to 9 p.m. Third Thursday each month. AAC Rm. 401, 131 Clarendon St. Info: 437-6200 \*264.

Boston ♦ The Coalition for L/G Civil Rights. Meets every other Thursday. The Center, rm 202K. 338 Newbury St. 6:30 to 8p.m. Info: David 828-3039. next mtg 10/3/91.

Boston ♦ "Discussion Group for HIV Negative Gay and Bisexual Men." Presentation followed by small-group discussion. Old South Church, 645 Boylston St., 4th flr. AAC and FCHC. 267-0900 x287.

Cambridge ♦ Cambridge Lavender Alliance City Candidate Endorsement Night: School Committee Candidates. 7 p.m. Camb. Rindge & Latin H.S., Media Cafeteria. See also 9/25. Info: 876-3874 or 868-1693.

Northampton ♦ Valley Gay Alliance. First and third Thursdays each month. Basement of the Unitarian Church, 22 Main St. 7:30p.m. (413) 527-5310.

Cambridge ♦ Emma Goldman Gypsy Players: "Queens Are Wild!" Little Theater, Kresge Hall, MIT, 48 Mass Ave. 8 p.m. \$8 advance (at Glad Day), \$10 at door. Wheelchair access, other info: 497-6907.

Cambridge ♦ MIT Writers Series: "Crisis In the American Universities," by Camille Paglia, known for her denunciation of recent feminism, her blistering critique of the French deconstructionists, and her book "Sexual Personae: Art and Decadence from Nefertiti to Emily Dickinson." Info: Cindy Haverstock 253-7894.

## 20 FRIDAY

Boston ♦ Friday Night Video Series at the Center: "Heathers." 7 p.m. \$2 suggested. 338 Newbury St. 2nd flr. 247-2927.

## SATURDAYS

Boston ♦ Frontrunners. Meet at Metropolitan Health Club for 2 to 5-mi. run along Charles. Lockers and showers complimentary. 10 a.m. Also: Tues. 12:15 p.m. at MHC; Wed. 6:45 p.m. at Hatch Shell. 282-0013.

Cambridge ♦ Single Mothers' Support Group. Free drop-in group with child care, alternate Saturdays. Women's Center. 46 Pleasant St. 11am-12:30 p.m. 354-8807.

Boston ♦ Pink Flamingos. TV/TS of New England. 4 to 6p.m. 338 Newbury St., 2nd flr. 247-2927.

Boston TV ♦ PrideTime -- Boston G/L TV, with Cynthia Pape. 7:30 p.m. Boston Neighborhood Network, channels A3 and A8. Also on Cambridge Cable Channel 19, 7 p.m. Tuesdays, and on other systems; check your listings.

Jamaica Plain ♦ Women's Coffeehouse. Musical entertainment, usually. 8 p.m. Crone's Harvest, 761 Centre St. \$5 suggested donation. 983-9530.

## SUNDAYS

Boston ♦ Different Strokes Swim Team. Coached workouts for swimmers of all abilities. 10:15 at Boston City Hosp. swimming pool. Ed 767-0449.

Boston ♦ Boston Alliance of G/L Youth (BAGLY) Drop-In Center. St. John the Evangelist Church, 35 Bowdoin. (800) 428BAGLY.

Boston ♦ Work Issues Support Group. 2 to 4 p.m. G/L Comm. Cir., 338 Newbury St.

Boston ♦ Boston Strikers Soccer Club. Weekly novice and club scrimmages. All levels. 3 p.m. Info: Erik 423-0929 or Jeff 876-7812.

Cambridge ♦ Lesbian Sports. Magazine Field, Memorial Dr. Spons. by DOB. Softball 4 to 8 p.m.; volleyball 6 p.m. ill dark. \$1. Info: Steph 625-9551.

Boston ♦ Dignity Mass. Liturgy followed by a social hour. St. John the Evangelist Church, 35 Bowdoin St. 5:30 p.m. 536-6518.

Boston ♦ Western Orthodox Church Mass. Arlington St. Church, 351 Boylston St. 227-5794.

Provincetown ♦ Christian Healing Service. 5:30 p.m. 96 Bradford St. (PTown AIDS Support Grp.). Pot luck dinner to follow. (508) 487-3866.

Boston ♦ Metropolitan Community Church Worship/Fellowship. 131 Cambridge St. (near Govt Ctr.). 7 p.m. Info: Rev. Tavis 437-0420.

Boston ♦ Narcotics Anonymous. L/GM. The Center, 338 Newbury St. 8 p.m. 247-2927.

Boston ♦ The Gay Dating Show. WUNR 1600AM. 10:30pm-2:30 a.m.

## MONDAYS

Boston ♦ Positive Directions. Peer-led support group for HIV+ people. Boston Living Center, 140 Clarendon. 12:25 p.m. 262-3456.

Boston ♦ Monday Night Dinners for PWA's and Friends: about 100 people meeting every Monday at AAC for dinner. No reservations required. 6 p.m. AAC, 131 Clarendon St. 437-6200.

Dorchester ♦ Alcoholics Anonymous. First Parish Church, Mtg. Hs. Hill. Beginners 6:30, hardhats 8 p.m.

Boston ♦ Boston Bisexual Women's Network Coordinating Comm. The Center, 338 Newbury St. 247-2927.

Worcester ♦ AIDS Project Worcester. A support group for family, friends, concerned others dealing with HIV. 305 Shrewsbury St. 7-8:30 p.m. (508)755-3773.

Boston ♦ Northern Lights Alternatives Monday Night Rap Group. Talk to others living with HIV. 38 Appleton St. 7:30-9 p.m. Info: Ann O'Rourke 694-0964.

Cambridge ♦ Lesbian Rap Group. The Women's Center. 46 Pleasant St. 8-10 p.m. 354-8807.

## TUESDAYS

Providence, RI ♦ ACT UP/Rhode Island. Call for meeting place (401) 461-4191.

Gloucester ♦ Healing Circle/Positively Clean and Sober. Healing circle 6:30 to 8 p.m., open to anyone facing chronic or life-threatening illness. Pos. C&S 8 to 9 p.m., for people living with HIV and dealing with subst. abuse issues. N. Shore AIDS Project, 19 Pleasant St. (508) 283-0101.

Boston ♦ ACT UP/Boston. The Living Center, YWCA, 140 Clarendon St. 7 p.m. 49-ACTUP.

Cambridge ♦ Bisexual Women's Rap. The Women's Center. 46 Pleasant St. 7-8:30. 354-8807.

Medford Radio ♦ "We the People"—with feminist Sheila Parks. WMFO 91.5FM. 7-9a.m.

Worcester ♦ Support Group for HIV+ G/B Men and Their Significant Others. Closed meeting. AIDS Project Worcester. 305 Shrewsbury St. 7-8:30 p.m. (508) 755-3773.

Boston ♦ L/G Freedom Trail Band Rehearsals. No audition necessary. Mass College of Art, Longwood and Brookline Ave. 7:15 p.m. 266-0628.

## WEDNESDAYS

Boston ♦ Sales Networks Program for G/L Business Owners and Supporters of the Community. 7:30 to 9:30 a.m. The Center, 338 Newbury St., 2nd flr. Registration required: Marc Spencer 262-2400.

Hyde Park ♦ Women's Pick-Up Hockey. MDC Hyde Park Rink (near Dedham). 8 to 9 a.m. Info: Janice 326-1600 x350.

Boston ♦ Boston Alliance of G/L Youth (BAGLY). Open to youth age 22 and under. 35 Bowdoin St. New persons' meeting 6p.m.; women and men meet separately 6:45 to 7:30; general meeting 7:30p.m. (800) 428BAGLY.

Cambridge ♦ Lesbian Al-Anon. Wheelchair accessible. Women's Center, 46 Pleasant St. 6:30 to 8 p.m. 354-8807.

Springfield ♦ Names Project Meeting. New chapter with weekly quilting meetings. All welcome. Frontier. 19 Pearl St. 7 to 10 p.m. (413)788-7459

Worcester ♦ Supporters of Worcester Area G/L Youth (SWAGLY). Social support grp. for youths 22 and under. 7 to 9 p.m. United Congregational Church, 6 Institute Road. 7 to 9 p.m. (508) 755-0005.

Boston ♦ Bisexual Adult Children of Alcoholics. Mass. General Hospital. 7:30 p.m. Info: Marge 259-1559.

Boston ♦ Positive Directions. Peer-led support group for HIV+ people. Boston Living Center, 140 Clarendon. 7:30 p.m. 262-3456.

Bridgewater ♦ S. Shore G/L Alliance. 7:30 to 9 p.m. Bridgewater Ctr. Primarily a social group of age 25+, but all welcome. Info: Glen 293-5183 or Dave 294-0367.

Worcester ♦ Support Group for HIV+ who are In Substance Abuse Recovery. Closed meeting. AIDS Project Worcester. 305 Shrewsbury St. 7:30 to 9 p.m. (508) 755-3773.

## THURSDAYS

Boston ♦ Boston Area Rape Crisis Center drop-in group for women who have been raped. 492-RAPE.

Boston ♦ Names Project Quilting Bee -- for the AIDS Memorial Quilt. Sewing supplies and support provided. Boston Living Ctr., 140 Clarendon St. 7th flr. 7 to 9 p.m. Info 451-9003.

Cambridge ♦ Drop In at DOB Coffee Night. 7 to 9:30 p.m. Old Camb. Baptist Church, 1151 Mass. Ave. \$1. 661-3633.

Portsmouth, NH ♦ Out and About. A lesbian social and support group. Info: Keryn (603) 749-5852.

Boston ♦ Positive Directions. Peer-led support group for HIV+ people. Boston Living Center, 140 Clarendon. 7:30 p.m. 262-3456.

Provincetown ♦ Positive PWA Coalition Weekly Rap Session. 7:30. 155 Bradford St. Peer led. (508) 487-3998.

Boston ♦ The Group. Discussion and social hour. The Center, 338 Newbury St. 734-2076.

Boston ♦ L/G Ice Hockey Practices and Intersquad Scrimmages. All levels. 9 p.m. Grrr Bos. rink. Info: John 350-6063, Al 522-1408.

Cambridge ♦ GAMIT Study Break. (GAMIT = Gays at MIT.) GAMIT lounge, room 50-306, 142 Memorial Dr.

## FRIDAYS

Watertown ♦ GLOW: G/L of Watertown. 395-4664.

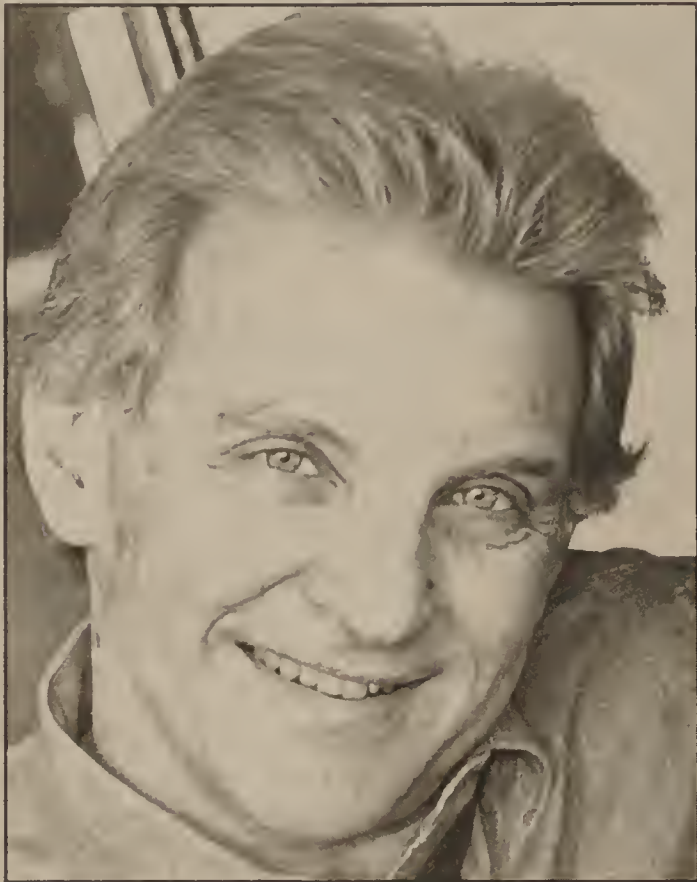
Boston ♦ GCN Friday Night Stuffing Party. Come stuff the paper, eat pizza, and make new friends. GCN, 62 Berkeley St. 5 p.m. 426-4469.

Boston ♦ Friday Night At The Movies. Boston Living Center. 140 Clarendon St. Free. 7 p.m. 236-1012.

Boston ♦ Positive Directions. Peer-led support group for HIV+ people. Boston Living Center, 140 Clarendon. 7:30 p.m. 262-3456.



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— MARTIN DUBERMAN, author of *Cures: A Gay Man's Odyssey*, Distinguished Professor of History, The Graduate School, City University of New York

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